CONFERENCE OF CHRISTIAN WORKERS AMONG MOSLEMS

1924

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CONFERENCES OF CHRISTIAN WORKERS AMONG MOSLEMS 1924

A BRIEF ACCOUNT OF THE CONFERENCES
TOGETHER WITH THEIR FINDINGS
AND LISTS OF MEMBERS



PUBLISHED BY THE CHAIRMAN OF THE
INTERNATIONAL MISSIONARY COUNCIL
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INTRODUCTION

INTRODUCTION

On invitation of the Continuation Committee of the Edinburgh World Missionary Conference, and as Chairman of that Committee, I conducted throughout Southern and Eastern Asia in the year 1912-13 a series of twenty-one Conferences of missionaries and native Church leaders in the interest of promoting the closer co-operation of the Christian forces. The findings of these gatherings were printed and placed at the disposal of the Foreign Missionary Societies of Europe, North America, and Australasia as well as of the Missions and Churches of the areas concerned. This led to a request to organize and conduct similar Conferences in the Levant, with special reference to the work throughout the Moslem world. The invitation was accepted and preliminary arrangements were being made when the War necessarily interrupted the plans. Three years ago, after conditions had become more stable in the Near East, the request was renewed and after thorough preparations the original plan was carried out during the recent winter and spring under the auspices of the International Missionary Council, the body which has succeeded the former Continuation Committee. In this connection it should be mentioned that the Lucknow Conference of Workers in Moslem lands, held in the year 1911, had provided for the convening of another Conference. The Committee appointed to carry out this purpose decided to merge its plan with that of the International Missionary Council.

The Conferences recently held were as follows:—

Regional Conference for Northwest Africa at Constantine, Algeria, February 6-9;

Regional Conference for Egypt, the Sudan, and Abyssinia at Helwan, Egypt, February 22-26;

Regional Conference for Syria and Palestine at Brumana, Syria, March 25-29;

General Conference for the Entire Moslem World at Jerusalem, April 3-7.

Following the General Conference in Jerusalem a Regional Conference for Iraq and Persia was held at Baghdad, April 12-14, under the presidency of Dr. Zwemer. The personnel of the various regional meetings included representatives of the various Missions and Native Churches, together with representatives of the Mission Boards having work in these areas. The Jerusalem Conference embraced not only delegates from the preceding Regional Conferences, but also strong deputations from all other parts of the Moslem world such as Arabia, Iraq, Persia, Turkistan, China, India, and the Dutch East Indies. Among their number were the recognized leaders of all phases of the Christian movement throughout the Moslem world.

Several considerations accentuate the timeliness of these Conferences. The recent extensive and profound changes in nearly all parts of the Moslem world called for a fresh orientation of the work of Christian missions to this important part of the missionary task. The remarkable developments within Mohammedanism rendered a fresh, united study imperatively necessary. It was recognized that experiences of recent years in other parts of the world-wide missionary movement should be made available to those engaged in mission work among Moslems. The need felt in the home base countries of knowing the mind and wish of the workers throughout the Mohammedan lands as well as the desire of the missionaries and native leaders in these lands for an opportunity to speak a united voice to the Churches in the West made these gatherings peculiarly opportune. These were essentially conferences. The time was devoted almost exclusively to open forums or discussions and not to public addresses and the reading of papers. In many cases surveys had been made and valuable papers prepared and circulated among the delegates well in advance. Moreover, a very penetrating and forward-looking questionnaire had been drawn up in consultation with missionary and Church leaders and this served as the basis for corporate thinking and discussion during the months preceding the Conferences as well as for the debates in the Conferences themselves.

The membership of each Conference was divided into eight or ten Committees of Findings on such subjects as the following:

Survey, Accessibility, and Occupation; Evangelization; the Christian Church; Christian Education; Christian Leadership; Christian Literature; Medical and Social Work; Women's and Young People's Work; Co-operation; Spiritual Dynamic. Half of the time at each Conference was spent in united sessions for discussion and the other half in parallel meetings of the different Findings Committees. The closing sessions of each Conference were devoted to the consideration, amendment, and adoption of the reports of these Committees.

The Findings of the Conferences merit careful study and prompt constructive action. They constitute an absolutely unique presentation of the united experience, thought, and vision of the best informed workers among Moslems. Those who are familiar with the greatly changed situation throughout Moslem lands regard these Findings as most discerning, timely, and prophetic. As the Conferences were not legislative gatherings, the Findings have no binding authority over Missions, Churches, and Missionary Societies. They possess only such weight as may be given them by the experience, truth, and insight which they embody. This, however, should be very great indeed as we think of the exceptional background and wide outlook of the personnel of the Conferences, and further as we reflect upon the fact that the Findings represent the united judgment of these remarkable groups of workers.

The Findings as they came from the Conferences have been edited and are now issued in printed form for private circulation only. They are to be made available for all missionaries and Church leaders in Moslem lands and for all Mission Boards having work among Moslems.

All who have at heart the extension of the Kingdom of God among Moslem peoples are under enduring obligation to the Institute of Social and Religious Research and the group of other friends whose vision and generous responsiveness did so much to make possible these creative gatherings.

JOHN R. MOTT,
Chairman of the International Missionary Council.

New York, June, 1924.

GENERAL CONFERENCE AT JERUSALEM



The General Conference in Session in the Greek Orthodox Church on the Mount of Olives

GENERAL CONFERENCE AT JERUSALEM

I. Accessibility and Occupation

The command of Christ to "go into all the world and preach the Gospel to every creature" precludes neglecting any region however inaccessible, any race however backward, any religion whatever difficulties it may present.

It is a striking fact that in the great modern Christian missionary enterprise which has had such marvellous development under God, and now promises to go forward with increasing momentum, the Moslem world has been to a very great extent neglected. Yet Islam is the one great rival missionary religion of the world whose adherents present one general type of social and religious consciousness. It numbers about 235,000,000 and its influence centres at the meeting point of three continents. From this strategic position it not only stoutly resists Christian impact, but is itself making aggressive and successful missionary efforts in Asia, Africa, Europe, and the Americas.

The missionary forces hitherto have generally moved across or around this great Moslem bloc. In proportion to their importance and extent, missions to Moslems have received vastly less attention, fewer missionaries, and less adequate financial support than those to any other great non-Christian religion.

Whatever may have been the reasons for this in the past, the opening of the present century has seen such significant upheavals—economic, political, social, and religious—in the world of Islam that the Christian Church can never again give as excuse for her neglect of this task that the doors are barred or closed.

1. Accessibility.

Of the population of the Moslem world, which numbers 234,814,989, we find that no less than four-fifths are now increasingly accessible to every method of missionary approach. This

is true, for example, of all British India, the Dutch East Indies, Persia, Mesopotamia, China, the Balkans, the whole of North Africa, and Central, East, and West Africa, with the possible exception of Northern Nigeria. We are convinced that in some lands where work is hindered or prevented by government the people themselves would welcome Christian missionaries if the restrictions were removed. This marvellous accessibility is evident from the following:—

(a) *Ease of Communication.* There has been a startling development in the ease of communication throughout the Near East and Northern Africa by the construction of thousands of miles of railways and modern highways, the use of automobile transport, and the air post. Even the Sahara has been successfully crossed by automobiles and a railway is now under construction. The distance from Baghdad to Damascus has been reduced to nineteen hours. Persia is building highways and Abyssinia's capital is a railway terminus. The highways for the Gospel are nearly everywhere prepared.

(b) *Favourable Political Conditions.* Political conditions are to-day on the whole strikingly favourable for the spread of the Gospel. Colonial governments, once hostile to missions among Moslems, have become increasingly friendly and in some cases are even supporting the medical and social programme of missions. The fall of the Turkish Caliphate has dealt a serious blow to Pan-Islamism and the sense of Moslem unity. The situation is causing the Moslem leaders to reconsider religious positions formerly accepted as axiomatic, and in consequence great perplexity has been produced in the minds of the masses. The new mandates for the Near East and the new constitution of Egypt contain definite promises of religious freedom.

(c) *Effect of the War.* The War and its aftermath brought vast numbers of Moslems into direct contact with Western civilization and opened their eyes to a new world. Many men and women of wealth, thousands of the student class in the Near East, and a vast army of workmen from North Africa go to Europe and this contact between Moslem and European is unparalleled in its extent and influence. Every year more Moslems visit Paris than Mecca.

(d) *Educational Accessibility.* In every Moslem land education is being actively promoted by government and literacy is rapidly increasing. The rising generation is steadily gaining an entirely new outlook because the newspaper, the cinema, the theatre, and modern pictorial advertising have created a thousand points of contact with Western civilization, and all this tends to disintegrate old Islamic standards and ideals.

(e) *Religious Accessibility.* From nearly every part of the field we have reports of a responsive spirit, a new willingness to hear the Gospel message, and much less antagonism than in former days. It has even been found possible to distribute the Gospels in the Azhar University. The number of enquirers is increasing everywhere and public baptisms are not only possible but more frequent. Among the educated classes, especially the young men, some have lost their moorings and are adrift on a sea of unbelief; with others there is an eager and intelligent spirit of inquiry in regard to religion. Now is the supreme opportunity for winning these future leaders for Christ.

2. Occupation.

(a) *Areas Practically Unoccupied.* We are humiliated to find the following areas or countries in which the population is wholly or predominantly Moslem still practically unoccupied although the missionary conferences of Cairo, Edinburgh, and Lucknow laid them all before the Church:—Afghanistan, the provinces Hejaz, Asir, Nejd, and Hadhramaut in Arabia, Russian Turkistan, parts of Siberia, Bukhara, the eastern part of the Malay Peninsula, Socotra, the Moslem populations of Madagascar, Albania, Bulgaria, the Crimea, Georgia, and Russia in Europe, Tripoli in North Africa, the French Sudan, the great Aures Mountains, the Saharan Atlas ranges, the central populous mountain region of Morocco, and the vast Sahara itself. These unoccupied fields have a total population of approximately 36,000,000.

(b) *Moslems of China.* The Mohammedans of China proper, numbering at least 8,000,000, have scarcely a missionary devoting himself entirely to this important element of the population.

(c) *Moslems of India.* It is astonishing that Moslem India also is in a very real sense an unoccupied field. Little special work for Moslems is carried on although there are 69,000,000 of them. There are large cities like Bombay, Lucknow, Delhi, and Lahore where formerly there was special effort to win Moslems but where now there are no missionaries wholly devoted to this task. While there are more than 5,000 missionaries in India, the number of these who are especially prepared and set apart for the evangelization of Moslems is pitifully small. Only a few centres like Dacca, Rawalpindi, Peshawar, and Quetta can be said to have missionaries devoting their whole time to Moslem work. On the other hand, it may be said that there are many places where missionaries are giving part of their time to Moslems, yet even when one considers all this it is still clear that there is such a serious lack of attention being given to the Moslem problem in proportion to its importance that its adequate consideration by all missions in India is urgently required. What is here stated in regard to India is also true in a measure of the Dutch East Indies with the exception of Java.

(d) *Moslems of the Near East.* In the Near East from a variety of causes the Mohammedan has been astonishingly neglected. Although in Syria and Palestine there are many missionaries giving a part of their time to direct Moslem work, yet only a very small number are wholly engaged in this task. Much the same is true of Egypt. The Mission Boards should face these startling facts and set aside missionaries entirely devoted to Moslem evangelization. In Turkey a complete change of emphasis in favour of Moslem work has been forced by tragic circumstances, although the number of workers is yet wholly inadequate. As a contrast, in Persia we find that of the 150 missionaries all but three or four are engaged primarily in direct work for Moslems.

In view of these facts the Moslem world urgently needs a greatly increased number of specially qualified workers, and, moreover, some missions need a new perspective and an entire readjustment of emphasis and effort. Only in this way can we ever hope for the speedy evangelization of the Moslem peoples.

II. Evangelization

We desire it to be understood that by Evangelization we mean the realization of the ultimate objective of all missionary endeavour, which is to lead men and women into vital relationship with God through Jesus Christ, and the acceptance of His rule for life and all human relationships. Evangelization in this broad sense is not simply a branch of missionary work. It is the fruit of all branches, the goal of all efforts, and the essential spirit of the whole enterprise.

1. Urgency of Situation.

The facts before us prove that the call to evangelize Moslems has taken on a new urgency. This Conference has brought into great prominence the fact that a new situation is to be met with throughout the Moslem world. There is a decided change in thought and outlook, and a growing desire for freedom—mainly social and political, but also moral. Nationalism is being substituted for Pan-Islamism, while the Caliphate question is, at the present moment, profoundly disturbing the minds of Moslems. Whereas formerly indirect methods of approach were necessary on account of government restrictions, opposition, and fanaticism, to-day in many Moslem lands the way is open to widespread and direct evangelization.

2. A Call to the Home Church.

(a) This is a situation which constitutes a call to the Church at home to face afresh her obligation to prosecute this difficult task, more particularly in respect of securing on their staffs in the field a fairer proportion of trained workers for Moslems.

(b) The situation likewise affords a unique opportunity to missionaries themselves to distribute their forces in such a manner as to take advantage of this greater accessibility of Moslems.

(c) We believe the time has come when the native evangelical Churches should be led to see that they themselves ought to constitute the chief agency for the evangelization of Moslems by shifting the emphasis of their work from missionary activity among the Eastern Churches to direct efforts for Moslems.

3. Explanation of Dearth of Converts.

The dearth of converts in some areas is to be explained largely on the ground of the extreme shortage of workers equipped and set apart especially for this task. A further reason is to be found in the fact that in some areas the native Christians (not Moslem converts) have frequently shown themselves unsympathetic towards Moslem enquirers and converts. Government restrictions in some fields still hamper missionary effort, and even where there is greater liberty, excess of caution on the part of Christian workers has proved an obstacle to obtaining greater results.

4. Care of Converts.

We deem it imperative that there be careful preparation of the catechumen; that he witness to his new faith before his friends; that he be baptized in the presence of members of the Church; and that he be given systematic instruction subsequent to baptism. We would also stress the need of maintaining around the new convert an atmosphere of sympathy, love, and friendship.

5. Negative and Unfruitful Controversy.

In the presentation of our message we must avoid all negative and unfruitful controversy, and rely on the positive preaching of Christ Crucified, and the implications of His Cross, supporting our appeal to the Moslem heart by the testimony of our own personal experience.

We are impressed with a sense of the great need there exists for creating in the Moslem mind a new and a true conception of Jesus Christ, believing that when the Moslems see Jesus they will be drawn unto Him.

III. The Christian Church

We, the delegates of the Jerusalem Conference, are impressed with the value of the three series of Findings on the Church in Mohammedan lands, emanating from the three regional conferences; and desire that the conclusions of each region should be

carefully studied by the other two, by workers in more distant lands, and by the societies and Churches at home.

1. Responsibility of Native Church for Evangelization of Moslems.

A solemn impression has been made on us by the spontaneous unanimity with which both native and foreign Christian leaders, in all Moslem lands where there are national Christian Churches, testify that in this new day the time has come for these Churches to break through the difficulties and trammeling traditions of the past, and to accept responsibility for the evangelization of Moslems, cost what it may. From Egypt, Palestine, Syria, Persia, and even Turkey this new note has rung out. Those who know what this means for Christians of those lands view this resolve with inexpressible sympathy, joy, and hope; sympathy because of what it will cost; joy and hope because it is certain that not otherwise can the task be carried through.

2. Making the Native Churches Real Homes for Moslem Converts.

We find that this resolve directly involves the call for these Churches increasingly to become and to manifest themselves as homes for Christ's converts from Islam. For them to be recognized and recognizable as such would itself be the highest form of evangelizing a people who have so lively a sense of corporate fraternity themselves, and to whom religion means something that meets the social need of man from childhood to the grave. We find that in view of this call to Christian brotherhood special instruction needs to be given to our congregations, by precept, example, and object lesson. And we believe that in the last analysis the willingness to receive these strangers is a supreme test of love, and the measure of the Dynamic of the Life of Christ working by His Spirit in His Church.

3. Best Results Attained by Joint Endeavour.

In collecting the experience of several countries regarding the admission of Mohammedans to the catechumenate and to baptism, we find that the best results are reached when with the

ordained pastor and the authoritative governing body of the Church are associated those who have themselves been converted from Islam.

4. The Part of the Eastern Churches in Reaching Moslems.

In the light of testimony from different parts of the field we endorse the finding of the Brumana Conference to the effect that the missionary societies and the Churches use every practicable means, especially that of friendship, to inspire the ancient Churches of the East with the old Apostolic and missionary spirit and teachings. We consider it to be our duty to encourage both individuals and Churches, now that the new circumstances have made it possible, to take their full share in the evangelization of their Moslem neighbours, being persuaded that in every Church missionary activity is essential to the maintenance of a vital spiritual life.

5. Movement toward Christian Unity.

We believe that the necessity of showing a united front to Islam should make all Christian bodies active supporters of the movement toward Christian unity. This unity, beginning in unity of spirit, may be expected to manifest itself in immediate co-operation in work wherever possible with a view to a federation of Churches in the future, merging into united Churches in God's good time.

6. Development of New Christians to Bear Responsibility.

In the case of nascent Churches of converts from Islam we find that the new Christians should be associated with the missionaries from the first in matters concerning extension, management, and finance, in order that the native Church may from the very outset be preparing to become self-extending, self-governing, and self-supporting at the earliest possible date.

IV. Christian Education and Young People

Place of Education in Missions to Moslems.

The history of mission work in Moslem lands is, to a large extent, a history of its educational work. Political, social, and



Gathering at the General Missionary Conference on the Mount of Olives

religious conditions have, in the past, been such that the entrance to new territory, the holding of that already occupied, and the gaining of a hearing for the Gospel message have found in the school their most effective agent. But the changing conditions of the present day have opened opportunities for the direct pressing of other agencies, notably direct evangelism and the circulation of Christian literature. Thus the school has been released in great measure from being used chiefly as a means of contact, and has been set free for its direct educational task.

At the same time the war years and those immediately following have caused a new realization of self-consciousness, national and religious, and have aroused, especially amongst Moslems, a purpose to demonstrate to the world their ability to make proper use of Western appliances and methods of thought.

In view of this new situation it seems necessary not only to re-emphasize our former aims of educational work, but also to state the necessity of sympathetically guiding students in their historical and scientific studies.

This Conference recognizes that Christian education constitutes one of the strongest methods of approach to the Moslem world. Reports from all fields indicate an increasing desire on the part of Moslems for the education given in missionary institutions. Contact with missionary work has given the people confidence in the missionaries and a high appreciation of the results of the physical, intellectual, and moral training of the students committed to their training.

Conditions differ in different countries and fields, but a careful survey of the reports presented to this conference leads us to urge the following points as essential:—

1. Presentation of Christ to Pupils.

The presentation of Jesus Christ to every pupil with a view to his acceptance of Him as Saviour and his consecration to Him as Lord; and likewise the development of the highest type of manhood and womanhood and the betterment and enrichment of social life through the inspiration and power that come from Jesus Christ.

2. Adaptation of Educational Work.

The establishment of sympathetic contacts with Moslem communities so as to remove their misconceptions of the content of the Christian message and life, and to secure co-operation of Moslem communities and officials. Institutions of all grades should adapt themselves to local conditions, having regard to the special type of community, e.g., rural or urban. They should also adapt themselves to the local habits and customs so far as these are not antagonistic to Christian principles. Moreover, they should work in the closest possible co-operation with other educational agencies.

3. Clear Definition of Educational Policy.

In spite of these weighty reasons for developing missionary education, it is vital that in every area the policy of the missions in this branch of their work be strictly defined; otherwise increasing the educational phase of the work may result in dangerous excessive demands being made upon missionary personnel and resources. In no case will it be possible to compete quantitatively with government and other institutions or to cover the field with schools whose primary aim is evangelism. We, therefore, recommend that in each region there should be an intermission educational committee, one of whose most important duties should be the consideration of the whole subject of Christian education in the light of the special conditions of the region concerned, and in the light of the total resources at the command of the Christian forces.

4. Adequate Organization and Equipment.

The thorough and scientific organization of Christian schools and their adequate equipment so that they may be equal or superior to any non-Christian schools in the community.

5. Special Preparation Required of Teacher.

In order that permanent foreign teachers may understand the mentality of their pupils, and gain access to their hearts, we recommend that, so far as possible, permanent teachers should learn the language of their pupils, and make a thorough study

of Islamics, also that religious instruction should be given in the mother tongue.

6. Training Required for the Christian Ministry.

Since every people should have an indigenous Christian leadership, we recommend that carefully chosen Christian leaders and converts from Islam be given a training for the Christian ministry especially adapted to the Moslem mind.

7. Vocational Schools.

Missions can often greatly further the economic and social uplift of the people by establishing and conducting vocational schools.

8. Importance of Work among and for the Young.

We desire to emphasize the extreme importance of work among and for the young before mentality and character have set in Moslem moulds. All agencies which have been tried and proved successful may well be used to awaken the minds and develop the character of the young both in connection with schools and in places where there are no schools. Some of these are:—

(a) Boy Scouts and Girl Guides, to inculcate resourcefulness and the idea of service;

(b) The Sunday School: in view of the growth of the government system of education in some of the areas, the Conference believes that the attention of the Churches should be urgently called to the importance of the Sunday School as an effective agency for the work hitherto done by missionary elementary schools in Biblical and religious instruction. To this end there should be appointed indigenous committees for the preparation of graded outlines of Sunday School lessons suited to the needs of the country;

(c) Y. M. C. A., Y. W. C. A., and other student organizations and young people's societies for fellowship and co-operation in all kinds of service;

(d) Camps, student conferences, clubs, athletics, and training in civics, for the sake of fostering self-government,

preparation for citizenship, and sense of responsibility for others;

(e) Student hostels: in view of the rapidly increasing number of students in higher and secondary government schools who live away from home under terribly unsatisfactory conditions and who are, therefore, unusually accessible to the influences of well-ordered Christian home life, it is of special importance to establish student hostels for winning them for Christ's Kingdom;

(f) Homes for children wholly committed to the care of missionary institutions should be established.

V. Christian Literature

1. The Present Opportunity.

There is a clear and universal testimony that the present situation in the Moslem world creates a need for literature as a dynamic and penetrating instrument of Christian educational evangelism altogether without parallel in range and urgency in the literary history of these peoples.

Literacy is rapidly increasing in several of the areas. This fact is to-day developing an expanding demand for literature.

The revolutionary fact, however, which has transformed the situation is the new mentality emerging from the upheaval of thought and feeling during and since the Great War. The shattering impact of the War itself, the rise of clamant nationalisms and race movements cutting across Pan-Islamic policy, the Bolshevik ferment, the Caliphate agitation, the increased government of Islamic peoples by European powers, the critical debate on the civilization of Christendom, the eastward spread of European scepticism, the rebellion against traditionalism and external authority, the hunger for knowledge of new scientific thought and invention, the canvassing of the status of oriental womanhood, and some strong re-actionary movements are all factors in producing a profound and widespread change that can be described soberly and with precision as epoch-making. The urgency of the need is quite as impressive as its range; for the present plasticity cannot be expected to continue indefinitely.

The development and use of Moslem literature for Moslems and the reading in Moslem lands of sceptical and immoral literature from the West intensify the challenge that is thus thrown down to the Christian forces.

The excellence and wide success of much of the Christian literature already produced in these areas constitute a convincing assurance that a concerted overhauling and re-shaping of policy and practice by the home base and the bodies in the fields to meet this new situation would result in a literature so attractive and penetrating as to help powerfully in moving forward the enterprise of the Christian forces in the Moslem world

2. Production.

Such a work involves a production of literature at once high in standard and graded to meet the requirements of varied types of readers throughout the Moslem world. The apparent complexity of this task is, however, mitigated by the fact that while the types of readers in one area vary widely, nevertheless most of these types are found in almost every other area; so that a manuscript produced for a particular class in one place may well meet the need of the same class in all other language areas.

The survey on "Christian Literature in Moslem Lands" * comprehensively details the types of readers and the varieties of literature required and as an up-to-date and authoritative examination of the needs of production will be invaluable and indispensable for guidance.

Although all the classes of literature described in that survey are needed at once if forces are available for their production, it may be necessary to select certain of them as eminently and urgently needed. In that case energy should be concentrated upon the following:—

(a) The provision of a new Christian apologetic (both in book and in tract form) laying emphasis on the posi-

* "Christian Literature in Moslem Lands." A Study of the Activities of the Moslem and Christian Press in All Mohammedan Countries. Prepared by a Joint Commission of the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Social and Religious Surveys. New York. Doran. 1923. 306 pp.

tive exposition of the Person of Christ and His teaching and its application to the problems of individual and social life, rather than upon dogmatic proofs of the truth of Christianity; and presenting the all-sufficiency of Christ rather than making polemical attacks upon Islam;

(b) The presentation of Christianity in action through biography and the story of social movements;

(c) A recreational literature for all ages to build up the Christian life of the oriental Churches in the home and to present to Moslems a living picture of the world through Christian eyes, this literature to include some first-class periodicals for boys, girls, and adults.

(d) A living Christian mystical literature to reach the widespread Moslem mystical movements,—a literature of which an existing example is the Arabic translation of *The Imitation of Christ.*

3. Distribution.

There is nothing relating to the subject of literature that is of more immediate urgency or vital importance than the matter of distribution. Literature which does not circulate becomes useless. There is abundant evidence that many book shelves in book depots and mission stations are little better than literature cemeteries.

In circulation "lies the key to our success or failure" says the survey of "Christian Literature in Moslem Lands," and in order to promote interest in this important branch of the work the following suggestions are made:—

(a) The appointment of some person in connection with each publishing agency to be responsible for pushing the circulation of its output.

(b) Judicious and adequate advertising.

(c) The establishment of reading rooms and lending libraries.

(d) The adoption by each Mission of the policy of considering "every missionary and indigenous worker a colporteur"

(e) The use of colporteurs more extensively by publishing agencies and missions.

(f) Free distribution of tracts on a large variety of subjects to create a demand for larger works.

4. Co-operation.

The Conference endorses heartily the proposal for the organization of a central committee on literature for the whole Moslem world, which may serve to co-ordinate thinking and action in respect to the production and distribution of Christian literature in all Moslem mission fields and the establishment in connection therewith of a central bureau or office along the general lines approved by the American and British Committees on Christian literature, as follows:—

(a) That a committee be appointed to be known as "The Co-ordinating Committee on Christian Literature for Moslems" and to be representative of the Christian forces in (1) North Africa, (2) Egypt and the Sudan, (3) Abyssinia, including Eritrea and Somaliland, (4) Arabia and Mesopotamia, (5) Palestine and Syria, (6) Turkey, (7) Persia, (8) India, (9) Malaysia, (10) China, (11) other areas, particularly in Africa, not included above. It is suggested that countries seven to ten might require to be represented by correspondence.

(b) That the Co-ordinating Committee shall not become a literature producing agency, but shall serve the following functions: (1) Assist, wherever such help is desired, any plans for co-ordination and co-operation between existing producers of literature. (2) Promote production in each field by enabling as many fields as possible to share in the productive energy of any one field. (3) Promote plans for the better circulation of literature produced, whether in one field or by several fields.

(c) That a Central Literature Bureau or Office be established as the general headquarters of the Co-ordinating

Committee on Christian Literature and that this be located preferably at Cairo.

(d) That the Provisional Committee, now consisting of Dr. MacCallum (Chairman), Rev. Percy Smith, George Swan, Dr. C. R. Watson, Bishop MacInnes, Rev. W. W. Cash, Rev. F. F. Goodsell, Rev. M. T. Titus, and Bishop Linton, be charged with the task of working out the details of securing the formation of the Co-ordinating Committee and the organization of its Central Bureau; and that the memorandum of December 28, 1923, be referred to the Provisional Committee for their general guidance.

VI. Christian Leadership

1. Increase in Number of Foreign Workers Imperative.

In spite of such facts as those presented in the Report of the Committee on Accessibility and Occupation, there is a widespread idea among students in the West that the demand for more missionaries is less urgent than formerly and likely to diminish in the future owing to the rise and growing strength of indigenous evangelical Churches.

As a corrective for that erroneous impression, this Conference would strongly urge the Home Boards and various recruiting agencies, such as the Student Christian Movements, to make widely known throughout Churches, schools, and universities the impressive facts presented by the Committee on Accessibility and Occupation. This Conference is convinced that these facts demonstrate:—

(a) That a great increase of workers among Moslems throughout the world is imperatively needed.

(b) That these workers must be of the finest type of Christian character and winsomeness, and be given the most thorough preparation for their general and specific tasks.

(c) That work among Moslems to-day calls for men and women with special qualifications and training for pioneer tasks, evangelistic preaching, training of evan-

gelists and Bible teachers; educationalists for primary, secondary, and higher schools; physicians and nurses; literary workers; industrial and social welfare experts.

2. Increase in Number of Native Workers is Essential.

This Conference is convinced that present conditions call for a great increase in the number of highly trained native workers among Moslems. It notes the obvious need for a greatly augmented force to take advantage of a situation unexpectedly favourable. What is more natural than to turn to the large number of former students of missionary institutions who are as yet unrelated to the missionary programme?

Further, the chief instrument in winning the Moslem world is a strong, ably-led, missionary-spirited native Church. The number of native leaders of outstanding ability must be multiplied. As the sufferings of Christ win human hearts, so the loving service of those who have suffered most at Moslem hands will most powerfully attract those who are now opposed to Him. Native leaders, therefore, have a peculiar opportunity to give irresistible evidence of the power of Christ.

The difficulties of enlisting talented natives include those common to all countries, Christian and non-Christian, such as the lack of consecration to Jesus Christ and His cause, fear of poverty, lack of provision for old age and for the care of one's family, especially for the education of children. In mission fields there are the peculiar problems of status in relation to foreign workers; inadequate provision for special training; the opposition of families to daughters' engaging in such work.

3. Qualifications and Preparation of Workers.

In view of the exhaustive and authoritative report made by the Board of Missionary Preparation of the Foreign Missions Conference of North America entitled "The Presentation of Christianity to Moslems," we strongly urge that all present and prospective workers among Moslems without exception familiarize themselves with its recommendations.

This Conference would emphasize certain indispensable fea-

tures in the selection and preparation of workers among Moslems. Among these are:—

(a) There should be the determination to maintain such physical fitness as will insure steady, normal nervous power throughout the whole period of preparation and service.

(b) Hospitality and courtesy occupy a large place in Moslem life. The workers who would establish and extend their vital, personal contacts should be attentive to and observe with scrupulous care the social usages of their neighbours. The more closely the worker identifies himself with all the normal interests of the community, the larger will be his opportunity for presenting Christ's message for the whole man. Some form of special training in methods of practical social helpfulness (such as recreation, child welfare, music, vocational counsel, etc.) might well be included in his preparation.

(c) In addition to the general culture and professional training for special types of work (teaching, medicine, preaching, etc.) which are essential for work in any field, there are two lines of preparation so vital as to lead us to the conviction that without these no worker can hope for a large measure of success. First, such training in linguistics as will develop facility in mastering the languages used by the people. Secondly, such thorough training in Islamics as will give real understanding of the mind and heart of the Moslem of to-day in his native environment. Such training includes not only the study of historical Islam but of contemporary movements within Islam, especially in the particular area concerned.

(d) Such a clear conviction as to being called of God to this particular work is needed as will sustain faith and hope during long periods of waiting for visible results.

(e) Christ-like lives never fail to impress Moslems. To develop a sympathetic personality, one assured that

God was in Christ reconciling the world unto Himself, is the supreme objective of missionary preparation. The one path that leads to this goal is the path of Christ-like service, experience in winning men to Jesus Christ as Saviour and Lord and in applying His teachings to the whole range of their interests and activities. Only such experience can develop an effective faith in the power of God to transform the hearts of men who are enmeshed in a system which is definitely and militantly hostile to the claims of Christ as Lord and Saviour. The establishment of controlling habits of serious study of the Scriptures, of fearless consideration of the application of their teachings to one's own life and surroundings, and of real and unbroken dealings with God in prayer—this must be assured before a missionary leaves the friendly environment of the homeland. The deadening effect of Christless society can be safely encountered only by those who are maintaining spiritual fitness.

4. Training Schools on the Mission Field.

The fact emerges with increasing clearness that the only way to secure the highest efficiency in this Christian service is to perfect the means by which the workers, native as well as foreign, may most quickly and surely get into intelligent relationship with the people to whom they come with a message affecting their whole life and outlook.

To this end one must master their vernacular language, be familiar with their literature, social customs, religious background, and current thinking, and become thoroughly acquainted with their daily round of activities and interests. This Conference is, therefore, convinced of the necessity for providing high-grade training schools on the field, strategically located so as to combine the necessary intellectual training with opportunities for intimate social contacts.

In large areas where the missionaries among Moslems cannot be adequately served by the Cairo School of Oriental Studies,

it is recommended that similar schools for the teaching of Islamics be established.

In every country where indigenous leaders are being trained attention should be given to the establishing of special courses of study in Arabic and Islamics in connection with existing Theological and Bible Schools.

It is recommended that training schools for missionary and indigenous leaders should be conducted wherever possible in the same institutions.

5. Implications of Leadership.

The leadership to which this Conference would call men and women is not that commonly meant in the multitudinous appeals to college men and women with their emphasis upon position, authority, power, and even the honour of demonstrative self-sacrifice. The Christian leadership demanded for the winning of Moslem hearts is that which is determined to excel in those Christ-like qualities and actions revealed in Jesus' associations with humble men and women as One Who completely shared their lives, their fears, and their aspirations. Although completely identified with the life of men He yet possessed within Himself those superhuman powers that enabled Him actually to give them a new life in this world and new certainties of unending fellowship with God. Effective help in the whole range of their everyday life and the gift of eternal life itself was with Jesus but the expression of His perfect love without ulterior motives or aim. His leadership consisted in His perfect unselfishness and uncalculating love. So must ours.

VII. Medical and Social Work

Medical Work.

1. Of the whole gamut of missionary methods in Moslem Lands there is in many respects none more valuable or efficacious than that of Medical Missions. The utility of this form of missionary enterprise lies in the fact that:—

(a) It demonstrates most powerfully the Spirit of Christ, and is pre-eminently a means of setting forth our

Lord's example and character. To attain this object the relationship between hospital worker and patient must be kindly and sympathetic, and the preaching of the love of Christ must be exemplified by the attitude of all who tend the sick and must be assisted by a conciliatory influence on their part.

(b) It obtains a hearing for the Christian Message even when other means fail. This it does either indirectly by undermining the prejudice of a community or an individual, and thus making them more accessible; or directly by drawing together crowds to listen to the Evangel.

(c) It is a powerful agency for widespread evangelization. Patients coming from many towns and villages hear the Gospel in the Mission Hospital, and thus the light is diffused throughout large areas and districts.

(d) It is a means of influencing individuals at a time when, grateful for physical benefits received and kindness shown, their hearts are particularly open to receive the Gospel.

(e) It relieves much human suffering, thus fulfilling the will of our Lord, who came as well for the body as for the soul.

2. In Medical Mission work a vast amount of sowing is being done, multitudes hear the word of God, many are deeply impressed, some confess their faith in Jesus as Saviour; but the brief sojourn of a patient in hospital does not often suffice to accomplish that change in a Moslem's heart and life which is the hope and desire of the missionary. "A wide door and effectual" is opened in many places, but if opportunities are to be seized, if seed sown is to be reaped, further steps must be taken to deepen this widespread, but from one point of view, superficial work; and to render permanent what threatens to be only a transient impression. This should be done not only by the doctor but also by specially qualified evangelists closely associated with him.

The following-up methods to be commended are:—

(a) Systematic village visiting in the area most deeply influenced by the medical mission.

(b) Sending in the names and addresses of interested patients to the missionaries working in the districts whence they come.

(c) The occasional carrying on of camp medical missions in outlying districts which have supplied large numbers of the patients.

(d) The establishment of a chain of preaching stations in the hinterland of the medical mission, this step leading eventually to the location of resident evangelists at certain chosen outposts.

Social Work.

1. The words of our Lord's Prayer—"Thy will be done on earth"—state the goal of Christian effort in all lands. By Christian social work we mean the application of the principles of Jesus Christ to all human relationships.

2. Moslems claim that Islam covers every need of the social life. Even as we meet religious Islam by spiritual weapons, so must social Islam be met by Christian social efforts. Social and industrial activities cannot replace but should accompany, aid, and complete the direct teaching of the Gospel.

3. A well-defined policy on sociology and economics, based on our Lord's principles, greatly recommends Christianity to the thinking Moslems who are sincerely seeking after the betterment of their peoples. Beginning with everyday relationships, touching on child life and the status of woman—and extending even to such broad principles as are embodied in the League of Nations, we should hold up before all the ideals of social justice.

4. The Church needs to do social work:—

(a) In order that it may respond to that need for brotherhood after which the Moslem always craves and

(b) Because thereby excellent opportunities are afforded for making contacts with many men and women in superior walks of life who would otherwise be inaccessible.

5. We, therefore, recommend that the following lines of social service be promoted:—

(a) Hostels for men and women, particularly students.
(b) Clubs so organized as to give self-expression to youth.
(c) Physical education and recreation.
(d) Individual, social, and public hygiene.
(e) Sex education.
(f) Recruiting and training of voluntary workers and lay leaders for and in the above-mentioned and other community enterprises.

Since the Y. M. C. A. and Y. W. C. A. have specialized for many years in meeting the needs of youth along the above-mentioned and other lines, we recommend that both Associations be urged to extend their work to other Moslem centres where responsible groups desire their services.

6. Missionaries should acquaint themselves with the social and economic conditions around them, and work for reforms where needed, seeking to influence public opinion to that end. Special emphasis should be laid on such matters as:—

(a) Infant welfare.
(b) Child marriage.
(c) Child labour.
(d) General conditions under which industry is carried on, e.g., hours of labour, living wages, and sanitary conditions of factories, etc. It is to be noted that much valuable help in working for such reforms has been afforded by the International Labour Office of the League of Nations.
(e) Temperance reform.
(f) Traffic in women and children.
(g) Prevention of cruelty to animals.

7. Having in view the fact that the Asiatic areas of the Moslem World are among the greatest producers of opiums, hashish, and coca leaf, and their derivatives, we welcome the action of the International Missionary Council in encouraging the effort now being made (particularly through the Dangerous Drugs Commission of the League of Nations) to grapple with the evil of the drug habit by a concerted plan on a world-wide

scale. The new Council for this area should co-operate with the International Missionary Council to this end.

VIII. Work Among Women

Great and rapid changes have taken place in post-war years among the more educated classes of women in the cities. In villages and among the uneducated Moslem women of towns and cities these changes are not yet so apparent. Some such are:—the postponement of marriage and greater freedom of choice on the woman's part; the attendance of women at public lectures and concerts; the formation of women's clubs and of mixed clubs; and in some cases greater freedom in the use of the veil. The demand for education has greatly increased and in some instances young Moslem women remain in mission schools and colleges to the ages of eighteen or twenty. Many are earning their livelihood as trained teachers, journalists, or clerks in shops, banks, and business offices. But with these gains there are risks and drawbacks. Liberty so unprepared-for is often abused and misapplied. The influence of the public cinema is often harmful and competition in the adoption of Western habits and dress sometimes leads to extravagance and an attitude of resentment toward restraint. In some places there is a recrudescence of Moslem fervour and bigotry and in others nationalistic fanaticism is dominant. Yet it is still true that only one per cent of Moslem women are literate.

1. Evangelization of the Educated Classes.

(a) By personal contact. In view of the position of leadership which the one per cent of literate women take among their sisters there is need for much fuller exploration of opportunities for personal evangelism through contacts made by such methods as "at homes," literary clubs, common effort for social welfare, and above all through alumnæ societies and individual visiting among the former pupils of mission schools.

(b) By literature. There is great need for a Christian magazine literature for such women and girls, containing stories and articles on home-making and the care and training of children; while helpful romances and biographies in the vernaculars (and

also in French for Mediterranean Moslem lands) are needed to take the place of much harmful literature and to carry a Christian message to these increasingly active minds.

2. Evangelization of the Illiterate Masses.

(a) Need for more workers. Probably 100,000,000 Moslem women and girls are still unreached and can be brought into touch with the message of Christ only through a very large increase of workers. If such workers are forthcoming they will find great opportunities owing to recent changes of attitude resulting in many places in a spirit of eager listening where there was formerly indifference or hostility.

(b) Methods of work. There is boundless room for the development of direct evangelistic work along such lines as the following: infant welfare centres with Gospel teaching; village lantern meetings; social and instructional gatherings held in primary schools for the mothers of pupils; Gospel story-telling, if possible by workers specially trained in telling stories to an Eastern audience, with responsive choruses in rhyme to be lilted to an oriental air.

(c) Literature needed. A picture literature and a new development of Gospel lyrics and tales in the simplest language is needed for workers among illiterate women.

3. Educational Needs.

A fresh opening for evangelism is found in the strong desire for education so remarkably increased in post-war years and the readiness to accept it through Christian schools. In certain areas there is widening scope for teaching of university grade to Moslem students. In practically every field education of high school grade is eagerly demanded. As most Moslem girls will find their vocation in home life, courses in home economics adapted to the special circumstances of the country are recommended while commercial and social service courses already have a place in some quarters. That the evangelistic opportunity be used to its full extent we recognize the need for whole-hearted Christian teachers and would lay great stress on the necessity for normal training in all its branches, including

athletics and kindergarten methods. We would also earnestly call the attention of those in the home countries who have received such training to the important field for service open to them in Moslem lands where their help is so urgently needed. We would also advise the careful study of the report of the Fraser Commission on Village Education in India, and the adoption of the direct method of teaching to read along the lines used so successfully by the Village Teachers' Training School at Moga in the Punjab, India. Attention is called to the fact that this School also publishes in English a most valuable monthly educational journal known as *The Village Teachers' Journal,* which might well be in the hands of every person who has anything to do with primary education in any mission land.

4. Social Work for Women.

(a) Medical Aid. There are to-day unlimited needs and opportunities for work with and through women in attendance of maternity cases, in child welfare centres, in the visits of nurses to homes, and in the giving of lessons and demonstrations on health questions and sanitary methods. Where it is possible the training of a Christian nursing profession is of primary importance.

(b) Publicity Work. It is of great importance that Christian women workers should study and then strive to educate public opinion in regard to such matters as regulation and segregation; since so many local authorities, both native and foreign, are woefully ignorant as to modern methods of dealing with and attempting to restrict vice.

(c) Rescue Work. There is a need for Christian social work of rescue, which in different areas may take various forms such as rescue of babies bought and sold, sheltering of divorced girls and young widows, or rescue of women and girls of immoral life, or work against evil conditions of child labour.

(d) Protective Work. Christian social work may also take the form of care of women and girls in hostels and orphanages, the gradual development of interest in recreation, physical education clubs, classes, and among the younger girls and adolescents a programme that will be character-forming.

(e) Christian women in Moslem lands may often render valuable service to their Moslem sisters who are working for the uplift of womanhood by getting alongside them to encourage and inspire them in their struggle for freedom.

5. Training of Eastern Women Workers.

The training of women evangelists and Bible women has often been most inadequate and the status of these workers has not been such as to attract women with more advanced education. There is serious loss to the balance of community life and to full Christian witness in the fact that wives of men workers very rarely have such a training as fits them to be helpmeets in Christian service. Provision should be made for the adequate training of wives of married students in training for paid Christian service. There is need for training centres in important stations to fit women for work amongst their Moslem sisters. In addition, station classes, as so widely used in China, must be held periodically to offer residential courses for workers' wives and other women unable to secure a longer training. In this work the co-operation of men workers is most desirable in impressing upon husbands the duty of helping their wives to profit by opportunities for training.

6. Position of Women in the Church in Moslem Lands.

If the responsibility of training, accepting, and shepherding candidates for baptism is to fall upon the Church rather than upon the missionary, there will be need of women in the councils of the Church who are trained to do this work and to decide upon the fitness of candidates. The life and the teaching of the Christian congregation should be carefully planned to foster holy and healthy relationships in work and life between its men and women members. Such training needs special emphasis in Moslem lands in compensation for the prevalent ideas of womanhood. Any failure on the part of the Church itself to educate its women and girls, or to move forward in raising the status of women and training them to take an increasing share in the Church's work and councils, may unwittingly tend to endorse

the very estimate of women which we are challenging and so distort the systematic growth of the body of Christ on earth.

7. Supreme Importance of Work for Women.

Owing to the fact that the mother's influence over the children, both boys and girls, up to about ten years of age is paramount, and that women are the conservative element in the defense of their faith, we believe that missionary bodies ought to lay far more emphasis on work for Moslem women as a means for hastening the evangelization of Moslem lands.

IX. Co-operation

The Conference notes with the deepest gratitude to God the growing desire for co-operation on the part of the various agencies working in Western Asia and Northern Africa, and recommends a continued and determined effort to realize its fullest benefits; it being understood that co-operation is intended to help all the forces seeking to evangelize the Moslems and to establish the Kingdom of God and to make their fullest contribution to the total task, by conserving, co-ordinating, and strengthening them; and not to set up anything resembling a super-board which might interfere with the liberty and initiative of individuals and societies.

In the light of this we recommend:—

1. Strengthening of Regional Councils.

That the various regional councils or co-operative movements now existing in various stages of development be advised further to strengthen their organization and widen their scope, becoming constantly more inclusive, and more effective in influencing the adequate occupation of their respective fields.

2. Effecting Closer Relationship between Native Churches and Missionaries.

That every effort be made to effect a closer relationship between the native Churches and agencies on the one hand and the foreign missionaries on the other, the method in each case

being adapted to the special and peculiar conditions which obtain in the particular area concerned.

3. How Christian Agencies May Best Utilize Their Forces.

That the Christian agencies in each region or of the entire area repeatedly study how best to conserve and utilize their forces, by uniting wherever possible in such activities as making surveys, considering the question of redistribution of missionary forces, the production and distribution of literature, the conduct of higher and other educational work, the preparation of missionaries, teachers, evangelists, and other agents, and such other work as may lend itself to co-operative effort.

4. A Christian Council Needed for Northern Africa and Western Asia.

The Conference has reviewed with interest the development of the national Christian Councils in China, Japan, and India, enabling the Christian forces in those areas not only to increase opportunities for co-operation on the field, but to speak with a united voice to the Home Church.

The Conference is convinced that the time has come for the formation of a Council representing the various Christian agencies and conferences in North Africa; Egypt, Northern Sudan, and Abyssinia; Syria and Palestine; Turkey and the Balkans; Arabia and Mesopotamia; and Persia. We, therefore, recommend that a Preliminary Committee be appointed at this time to formulate a plan for a Council for Western Asia and Northern Africa, to present it to the various agencies concerned, and to confer with the International Missionary Council concerning affiliation to that body. Pending the adoption of the permanent plan of organization the Preliminary Committee shall seek to conserve and promote the realization of the findings of this and of other committees of the Conference.

5. Prayer for Unity.

Finally, adopting the words of our brethren in Japan, we realize that no practical co-operation can take the place of that unity of faith which can come only by the gift of God in answer

to prayer, and through a real desire on the part of all to learn the whole mystery of faith, not only as each body has received it, but also as it has been given to others. We, therefore, call upon all Christians in Western Asia and Northern Africa to engage in united prayer for the realization of the unity for which our Lord Himself prayed.

X. The Spiritual Dynamic

This Committee would submit to the Conference the following Findings:

Preamble.

The only spiritual dynamic is the Living Spirit of the Crucified and Risen Christ Himself. The whole Moslem world is awaiting the release of this vital force through human personalities vitalized by this Holy Spirit and witnessing with a new power to the Cross of Christ as the central fact of faith and life. We submit that the spiritual dynamic for such a compelling witness is, in the good purpose of God, always available. But there is nothing in the Bible or in the experience of the Church to suggest that it is available cheaply. Each marked release of the Holy Spirit of God in human lives must be at the cost of definite surrender and prayer. We find, therefore, that the situation in missions to the Moslem world calls for definite action along the following lines:—

1. Change of Emphasis in the Life of the Missionary.

A change of emphasis in the life of the missionary and of the community associated with him.

(a) A mission house under modern conditions tends to become a home of organization and of good works. We submit that it must be equally a home of prayer even at the cost of refusing some other opportunities for service.

(b) We suggest that local governing bodies, in allocating staff, should rather leave work unattempted than crowd workers' lives until only short and weary hours are left for communion with God and for intercession.

(c) We submit also that such bodies should hope for and gladly accept a special vocation to the work of prayer on the part of some of their members and should so plan that those on whose heart God lays this burden shall be able to fulfil their ministry.

(d) We submit that not only private prayer but communal worship should have a more central place in the daily activities of any missionary group and the Oriental brethren associated with them, and that fuller exploration should be made of the possibilities of small prayer circles, of retreats and conventions; and that far more use should be made of communal seasons of silent waiting upon God.

2. A Change of Emphasis in the Policy of Home Boards.

We submit to the home boards:—

(a) That the life of worship is equally important with the life of more outward activity in any mission community and that boards should definitely plan in the staffing of institutions or stations for such freedom from pressure as shall leave space for this.

(b) That since the devotional life, especially in the spiritual atmosphere of Moslem countries must, along with joy, involve suffering and wrestling with spiritual wickedness in high places, the training of missionary candidates must include definite teaching and discipline in the use of seasons of devotion.

3. Effect of Such Change of Emphasis.

We suggest that such a change of emphasis will in itself prove fruitful as a witness in the Moslem world.

(a) A mission house which is as much a home of prayer as of other work and is known to be so, is in itself a witness that God is given the first place in life.

(b) In communion with God differences between Eastern and Western mentality cease to count, common worship may be the greatest unifying force between Oriental and Western workers and may call forth that sacrificial living which no amount of able organization and teaching can demand.

(c) There is a quality in the lives of those who are much with Jesus which is recognized by non-Christians and is a surer witness than a vast output of work.

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CONSTANTINE REGIONAL CONFERENCE

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I. Missionary Survey, Occupation, and Co-operation

1. Survey.

(a) It is considered of prime importance for the efficient occupation of the field that a thorough, scientific survey be made of the whole area of North Africa (from the borders of Egypt to the Atlantic and from the Mediterranean to the Sudan),—a survey by countries and regions; by density of population; and by linguistic, racial, social, religious, and other groups. There should also be a survey of special conditions in great city centres.

(b) In this survey the valuable and extensive literature in French prepared by the Government, as well as privately, and dealing with many aspects of the above-mentioned points, should be utilized. This material is indispensable to give a clear idea of the conditions of this great field.

(c) Such a survey would not be an end in itself, but a means of determining missionary policy and of facilitating the preparation of workers for this field.

(d) Such a survey would probably require two or three years for its accomplishment. To carry out the plan thoroughly, financial help from sources outside of regular mission budgets would be needed.

(e) We wish to call attention to the eminently favourable situation that North Africa occupies from a missionary point of view. It is across the Sahara that Islam penetrated the Sudan. By means of railways already authorized or projected across the Sahara, or by other modern means of transport, the Sudan will be opened up and developed. Moreover, trade and travel between Europe and South America are certain to flow across North Africa via Dakar which is only three days' sailing from

Pernambuco, Brazil. North Africa will be more and more a great international route. In view of these considerations its importance for the rapid diffusion of the Gospel is most evident.

(f) This Survey should be so thoroughly and scientifically made that it would become basic, and would require only a periodic review, say every five years, to keep it up to date.

(g) The results of the Survey should be published in French or preferably in French and English, and made available for all who are especially concerned.

2. Occupation.

(*a*) *Facts Showing the Extent of Unoccupation.* North Africa was swept clean of Christians as a result of the Moslem invasion. There remained not one of the thousands of Christian churches. For eleven centuries Islam was supreme, and the only religion in the vast regions, from Morocco through Algeria, Tunisia, and Tripoli to the borders of Egypt, over 2,000 miles, stretching to and beyond the Great Sahara desert for 1,500 miles to the south.

After the French occupation, commencing in 1830, the Reformed and Lutheran Churches of France were formed among the French population in the great centres and in a number of smaller French communities. The Paris Evangelical Missionary Society made attempts at missionary work among Moslems in North Africa as early as 1832, but as the Government refused authorization the effort was discontinued. Under Cardinal Lavigerie, the Roman Catholic Church made a great effort, but may be said to have fallen far short of realizing his objective.

Various evangelical agencies for work among Moslems have entered the field since 1881, the only organized church among them being the Methodist Episcopal Church.

The survey of the field shows that the great cities and many of the towns, and some points in the populous mountain region of Kabylia, and two new stations on the borders of the Great Sahara have been occupied. It should be noted, however, that on the main railway line of communication from Fez to Oran,

300 miles; between Algiers and Constantine, another 300 miles; and from Constantine to Tunis, again 300 miles, there is not a single mission station. Similarly on the railway lines from the coast to the Sahara there is no mission between Oran and Colomb-Bechar, a distance of 400 miles, nor between Constantine and Touggourt, another 300 miles, except one independent mission at Biskra. Dotted along these railways and away on both sides of them are French settlements and colonists amid the native population, all of them reachable also by excellent French roads. Schools, commerce, and other factors and influences make these native populations entirely accessible.

The great Aures Mountains, similar to Kabylia, present another great unoccupied field, with the exception of the town of Tebessa, as do the high plateaus, the Saharan Atlas ranges, and the central populous mountain region of Morocco. Moreover, save two outposts at Tozeur in Southern Tunisia, and Tolga, near Biskra, the immense Sahara, with its many oases and nomad tribes is entirely unoccupied.

In the whole of Tripoli with its million or more people, Tripoli City alone is occupied by one missionary.

The first great need, therefore, is for an intensive occupation, that is, (1) to fill up the above-indicated gaps between existing stations on the great arteries of communication; (2) to establish within supporting distance of each other additional stations in Algeria, Morocco, Tunisia, and other partially occupied regions; and (3) to complete the occupation of the cities and towns in which the greater part of the quarters and population remain untouched and in which there is need for the adequate development of institutional work.

The second great need is for the extensive and progressive occupation of the "regions beyond" already indicated. The great Sudan appears destined to be opened up, developed, and civilized across the Sahara rather than across the seas and the deadly coast climate. The significance of this for missionary effort in North Africa is indeed great and startling. It will constitute a base for advance into Central Africa, and afford a training ground for indigenous missionaries, while at the same

time the Moslem forces in North Africa are being checked and placed on the defensive.

It is especially to be noted with gratitude that because of the enlightened policy of the Government, there is genuine freedom of action throughout the vast reaches of French North Africa.

(b) *Extent of Missionary Occupation.* Turning to the question of missionary forces in North Africa as a whole, we find that the total number of European and native Christian workers of all classes at present in this field is about 250, of whom over one-third are French in nationality or language. In one great field of Asia which already has one Christian worker for every 5,000 of the population, they call insistently for still more workers. To bring the missionary forces of North Africa up to one for 5,000 of the population, they must be increased twelvefold!

(c) *Considerations Bearing on Use of Reinforcements.* In forecasting the missionary reinforcements several considerations need to be kept clearly in mind:—

(1) The field is not a unit. Geographically it is not a unit for there are great differences in climate and other conditions.

(2) The Moslem population is divided by race into Arab and Berber sections. Then again into subdivisions of great diversity. This will require a first grouping or division of the missionary forces. The population is divided by language—again Arabic and Berber. But language and race lines do not coincide. Hence another complication in the division and training of missionary forces. Across both these groups run several lines of division. To begin with there are the nomads, the seminomads, and the sedentary sections. Moreover, there are the city dwellers, the mountaineers, the plainsmen, and the desert tribes. There is also the widest divergence in education, culture, and civilization. There is, likewise, the division into the Moslem sects, and the great brotherhoods. It is clear that the effective missionary occupation of the field must make provision for these varied needs.

Missionary expectancy has radically changed during recent years. Not so long ago the missionaries considered themselves

as an entrenched line, almost on the defensive. To-day, in face of new situations and possibilities, they are full of hope and anticipation and believe the day has come for a great, well-conceived, united, and sustained advance.

3. Co-operation.

(a) We recognize with gratitude to God that degree of co-operation between the Christian forces which has already been experienced in different parts of North Africa, and earnestly desire to see this more widely extended and become mutually more helpful. The missions and missionaries in their relation to the Evangelical Churches desire through consultation and other means to discover and do the will of God with reference to their common responsibility toward the non-Christian population.

(b) There should be held regular conferences of missionaries, indigenous Christian leaders, and representatives of the Churches and of other Christian agencies for purposes of fellowship, common counsel, and united intercession.

(c) There shall be an Ad-Interim Committee, composed somewhat in proportion to the number of Christian workers in the different Christian agencies, which shall be responsible for arranging for conferences and for rendering such other co-operative services on behalf of the Christian forces of North Africa as may be desired by them. Up to the close of the next Conference, it shall be composed of the following:—

Dr. E. F. Frease (Methodist Episcopal Mission), Chairman
E. Cuendet (North Africa Mission), Vice-Chairman
Percy Smith (Methodist Episcopal Mission), Secretary-Treasurer

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C. Bonnet (British and Foreign Bible Society)
R. Capelle (Eglise Réformée Evangélique)
J. J. Cooksey (Methodist Episcopal Mission)
E. Girardin (Methodist Episcopal Mission)
Miss Roche (Algiers Mission Band)

E. Rolland (French Evangelical Mission)
Miss Emily Smith (Methodist Episcopal Mission)
Miss Trotter (Algiers Mission Band)
T. J. P. Warren (North Africa Mission)

To the foregoing are to be added the following: from the Eglise Réformée Evangélique—one; from the Eglise Réformée—one; from the Eglise Luthérienne—one.

(d) The leaders of the Christian forces should co-operate (1) in making surveys, in research and study of missionary problems, and in the building up and utilization of a library and archives bearing on their field and problems; (2) in the production and dissemination of Christian literature, including a central agency for publication and sale; (3) in furthering language study and other aspects of the preparation of missionaries and Christian workers; (4) in evangelistic effort; (5) in the care of converts who may move to a station occupied by another mission or church; (6) in industrial effort; (7) in social activities; and (8) in intercession.

II. Evangelization

1. The Present Opportunity.

The wide freedom now enjoyed for missionary work among Moslems in North Africa constitutes an appeal for a much larger effort on their behalf. The increasing accessibility of Moslems is characteristic throughout Algeria. Political and social changes in Tunisia are beginning to modify notably its well-known Moslem intolerance of the Christian message. In the case of Southern Algeria and Tunisia, Moslem brotherhoods, among whom are found many students and mystics, can be approached with a spiritual presentation of Christianity.

2. The Native Evangelist.

The native evangelist should be required to show clear proof of change of heart and life. He should be carefully trained in a thorough knowledge of his native tongue, and of the French language. He should be encouraged to assume initiative and responsibility. His Christian value could be largely increased

by close co-operation with the workers of other missions engaged in similar work. He should have a thorough knowledge of the Moslem controversy, in order to serve as a guide from its entanglements into the liberty of Christ. But his chief concern should be to excel in presenting the Christian message with convincing power. A course of simple manual training and regular participation in recreational games is also recommended in order to help multiply contacts with those to be reached. The voluntary services of unpaid native helpers should be assiduously sought and greatly prized.

3. The Needed Message.

The central message must be the Person, and the redeeming work of the Lord Jesus Christ. The winning of men in conversion, and obedience to Him, must be our constant concern. To achieve this purpose we would emphasize a direct appeal to the heart and conscience, rather than engage in dogmatic controversy. Where controversy cannot be avoided we would pursue it only so far as reasonably to remove honest difficulties, and so far as possible choose our own ground. We rest our chief confidence in a vital presentation of Christ as the Saviour of sinful men.

4. The Care of Converts.

We consider it advisable that Moslem converts should be formed into separate Churches. They should be carefully tested by a period of probation. Meetings where they can bear their testimony, and opportunities for public distribution of Christian literature, are considered a helpful means of Christian development. In addition to careful instruction in the Scriptures we recommend the provision of social and recreational helps, so that the convert may be protected, and by various means built up and encouraged.

We recommend that any converts who by their change of faith may experience great difficulty in obtaining employment should be helped to find employment, and where needed temporary relief should be provided. The help of European Christians should also be sought, to meet this great and recurring dif-

ficulty. We recommend also the creation of a distributing centre for the sale of articles made by Moslem converts in their homes, in order to help them to obtain a measure of independent support.

5. The Church Services.

We recommend that in services for Moslem converts, ritual should be sparingly used, and the emphasis laid upon finding a form which will make for reverence and worship. Melodies and chants of an Oriental character—free from objectionable associations—should, if possible, be increasingly used. The aim should be so to frame the service that it will make the maximum appeal to the native mind and heart.

III. The Christian Church

Attention should be called to three aspects of the history and experience of the Christian Church in the North African field:

Early Christian Churches in North Africa.

The early Christian Churches which existed in thousands in this region have entirely disappeared leaving no living trace. From the second century of the Arab conquest down to recent times, a period of over a thousand years, Islam reigned supreme.

Church of Rome.

Among the present-day European settlers in North Africa numbering over a million (in Algeria they comprise one-sixth of the population) the Church of Rome is nominally dominant. This Church has little effective missionary work among the natives of the country.

Churches for European Protestants.

The Protestant Churches, very sparsely distributed throughout this country, exist primarily for the shepherding of European Protestants. Many of these are widely dispersed and, owing to the inadequate number of pastors, they are insufficiently cared for. The lapsing of not a few of the scattered Europeans into un-Christian ways of living constitutes a hin-

drance to the evangelization of the Moslem population. With the exception of two or three stations, the Protestant Churches of France are not now undertaking any missionary work among the natives. Reference should be made to the sympathetic and effective help rendered to mission work by many of the pastors and members of these Churches.

Points to Be Emphasized in Building Up Native Churches.

We would emphasize the following findings:—

1. In connection with missionary work we note the existence of eight native congregations organized as churches. In the majority of these the Kabyle element predominates, the work amongst the Arabs being relatively less advanced. The goal before the missionary forces is to develop here as in other fields autonomous, self-supporting, self-propagating native churches.

2. We should lay to heart the great lesson of the appalling effect which the lamentable divisions among those Christians of ancient times produced. Combined with the decrease in missionary zeal it contributed largely to the complete disappearance of the early Christian Church in North Africa.

3. We must strive in all things to maintain the spirit of Christian unity for which Christ prayed.

4. We must sustain and augment the vital and conquering power of the new-born native Christian Church.

5. It is important that all native converts be attached to some living Christian Church.

6. The existence of strong European Churches reaching out and affording adequate pastoral care for scattered European populations cannot fail as an object lesson to make a great impression on the non-Christian natives.

IV. Christian Education

1. The Most Fruitful Method.

It is the opinion of the Conference that the method most likely to produce real results in the Christianization of the Mos-

lem population is that of educating and training young children. This education may be accomplished in the following ways:

(a) In day nurseries for native babies.
(b) In Homes for boys and girls.
(c) In primary mission schools.
(d) In Sunday Schools and Bible classes.
(e) In Christian industrial institutions.

2. The Fundamental Idea.

The fundamental idea in all these branches of work is to form the character and develop the will of the child; and the acknowledged aim is to lead him to a personal knowledge of Christ as his Saviour and to a definite consecration to His service. The complete education of the body, the mind, and the spirit can be best, if not solely, realized in homes, either private or institutional, where the child is constantly under Christian supervision.

3. Boys' and Girls' Homes.

The real purpose of the Boys' Home is to train a Christian ministry—to prepare leaders of thought worthy of taking their places by the side of the best trained Europeans. The aim of the Girls' Homes is the same, but for the present, Christian marriage (the founding of Christian families) seems to provide the best means for them to exercise a salutary influence on their people. Later an increasing percentage of the girls from the Homes will undoubtedly be trained as nurses, Bible women, and teachers.

4. Industrial School.

We would urge the immediate founding of a Christian industrial school for boys where the lads of the Homes who are not suited for intellectual pursuits and others may be trained in the various trades. The model industrial school would be one which would train its students to build a house from bottom to top.

5. Scope of Work in Homes.

It is recommended that all the children in the Homes, girls as well as boys, should be required so far as possible, to obtain at least the certificate of the primary school, and also a reading knowledge of their own language. It is understood that all encouragement should be given to those capable of following more advanced courses.

6. Mission Schools.

Mission schools for native girls, giving instruction in secular as well as in other subjects, should be opened in regions where Government Schools do not yet exist. This of course will be done only with the authorization and approval of the Government.

7. Means of Recruiting Workers.

We believe that a most valuable method of recruiting young men and boys of ability for Christian service is that of establishing well conducted student hostels or other forms of Christian work among students.

V. Work among Children and Young People

1. Importance and Opportunity.

The work among children and young people in North Africa is of primary importance and should be put in the forefront of our missionary programme.

(a) Islam begins its work early. Therefore, we must seek to get in first, and to bring the children to know Christ as their personal Saviour and Lord, before the blighting influence of Mohammedanism has made itself felt.

(b) At this moment of unprecedented opportunity not only is the Government favourable towards our work among native children, but its schools are preparing our way by breaking down prejudices and opening out new horizons.

(c) By new methods of travel North Africa is being opened up as never before. Fresh possibilities of access to vast regions, unoccupied for Christ, are ours, and our responsibility towards the thousands of unreached children in these places has a new urgency.

(d) In parts of this field we are reaping what others have sown; we have the confidence of the parents who send their children to us willingly.

2. Chief Needs.

In seeking to take advantage of these urgent opportunities our chief needs are:—

(a) Co-operation and collaboration between workers among children. This appears to be extremely necessary in order to make our plans more effective.

(b) Many more missionaries who are qualified for work among Moslem children. These are needed for pioneer work and for development of existing work.

(c) Discovery and training from among the children of those who show aptitude for Christian leadership.

(d) More literature, prepared in Arabic, Kabyle, and French for Moslem children.

(e) A Missionary specially prepared and set apart for the development of work among children and young people. His task would be:—

(1) To give information, encouragement, and advice to workers of all Societies in all parts of the field.

(2) To co-ordinate individual effort.

(3) To initiate new enterprises and to strengthen the existing work.

(4) To create a depot where literature for children and young people and Sunday School material could be secured.

3. Methods.

In carrying on the work among children and young people the following are the methods suggested:—

(a) *Bible Teaching.* This is of fundamental value and is absolutely necessary for children of all ages. It may be given individually or in Sunday School or evangelistic classes, but to have its full effect it should be aided: (1) By the use of pictures, magic-lanterns, hymns, object lessons, and expression work. (2) By the use of courses of graded lessons. Such courses are being prepared for Moslem children. In these courses should be incorporated teaching on such subjects as temperance, purity, and gambling. (3) By a series of leaflets for workers among children. It would be most helpful if such a series could be produced dealing with the methods and the organization of Christian teaching of Moslem children.

(b) *Christian Training.* Bible teaching should form part of a great process, namely, Christian Training. By this training the children and young people will be made to realize what the Christian life means. Through camps, societies, and supervised games we shall take them out of their Moslem surroundings and shall give them opportunity to decide for Christ, and to develop rightly—physically, mentally, morally, and spiritually.

(c) *Societies.* These are at present in an elementary stage among our children and young people. Where they have been tried, e.g., "girl guides" for girls, and "boy scouts" for boys, they have been a great help to our work among young people, and it is clearly desirable to increase the number of such societies.

(d) *Social work is necessary* if we are to help the children in body, mind and spirit. Such undertakings as (1) aid to destitute children; (2) care of the sick; (3) teaching of blind children; (4) training in industries and giving work to unemployed; (5) teaching of cleanliness and hygiene; (6) prevention of child marriage,—are all urgently needed and should be increasingly carried on.

VI. Christian Literature

1. North African Survey of Christian Literature.

We recommend that the North African Survey on Christian Literature for Moslems be revised, condensed, and brought up to date, and in all its essential points be printed as a guide to future policy in the co-operative production and circulation of Christian literature. This Survey contains programmes of literature greatly needed.

2. Languages to Be Employed.

Literature for Moslems in North Africa should be provided in the following languages: (a) Literary Arabic; (b) Modern North African Arabic; (c) certain Berber dialects; (d) French, and eventually Italian and Spanish. As a general rule, to these different languages correspond different types of literature applying to different phases of culture and to different types of the one general Moslem mentality. In regions where French education is established bi-lingual literature is especially useful.

3. Literature for Different Groups.

A closer approach is possible through special literature for different classes such as Brotherhoods (Moslem Mysticism) and illustrated literature for boys and girls.

4. The Discovery and Development of Writers.

The development of native Christian authorship constitutes at present our greatest difficulty because of the smallness of the native Christian community in North Africa. It is essential that we discover and utilize native ability—(a) through association in literature work with missionaries; (b) by prizes offered, to stimulate initiative, for the best tract stories or other pieces of literature.

It would facilitate the discovery of writers among the missionaries if once in every six months all the rough material prepared by them could be sent to the Local Inter-Missionary Literature Committee, or to some person appointed by it who would

examine the material and advise as to its suitability for publication.

5. Circulation of Literature.

(a) Of Scriptures. It is recommended that a study be made to find the best method of co-operation between the British and Foreign Bible Society and the different missions or missionaries working in North Africa.

(b) Of other literature. We would emphasize the opportunity that lies open to all Christians in this field, especially to all Christian workers, to be constant disseminators of literature.

6. Co-operation in Literature Production and Diffusion.

We would express the conviction that all literature, except specifically denominational publications, should be produced on a co-operative plan. There is absolutely no need for reduplication of effort. We wish to acknowledge publicly the considerable funds granted by the American Christian Literature Society for Moslems for literature produced by co-operation. The co-operation inaugurated through the formation of the Inter-Missionary Committee should be made more effective by more frequent meetings of the Committee, or at least of a sub-committee at Algiers. There should also be closer relations with the A. C. L. S. M. while awaiting the larger plans of co-operative production in connection with the central Bureau for Arabic-speaking Lands that it is proposed to set up in Cairo. We would commend to the favourable consideration and action of the General Conference in Jerusalem the proposals of the Literature Committees of the Missionary Conferences in North America and Great Britain with reference to the establishment of a Co-ordinating Committee on Christian Literature for Moslems.

7. *The Moslem World.*

We would urge that this quarterly be adopted as the common organ of missions to Moslems (at least of those missions whose home base uses English) as a means of communication of thought and methods and of announcements of literature pre-

pared in other lands. Any deficit in the publication of this quarterly should be covered by contributions from the missions co-operating.

8. English Translations.

We wish to emphasize here the great advantage that would be derived from the English translation of literature produced in other Moslem countries, wherever this is possible, with a view to translation into the different vernaculars of North Africa. A great enrichment of local Christian literature for Moslems would be the result.

VII. Christian Leadership

1. Forms of Service.

In North Africa native Christian leaders and workers are urgently needed in the following forms of service:—

Men Workers

(a) Pastor-evangelists.
(b) Medical assistants.
(c) Colporteur evangelists.
(d) Assistants in Homes for boys and in student hostels.
(e) Industrial workers.
(f) Social workers.
(g) Workers in Sunday Schools and among young people.

Women Workers

(a) Wives of Christian workers who themselves will become Christian workers.
(b) Bible women.
(c) Assistants in Homes for girls.
(d) Medical assistants.
(e) School teachers.
(f) Industrial helpers.
(g) Workers in Sunday Schools and among young people.

2. Essential Qualifications.

Qualifications which are essential for fruitful service are:—

(a) Genuine experience of Christ as Saviour and Lord.

(b) The spirit of service.
(c) Strength of character.
(d) Selection of the workers, other things being equal, from among those who are the best educated.
(e) Careful attention to selecting those especially qualified for the different phases of work.

3. Sources of Supply.

The most hopeful fields from which to draw these workers are the Homes for boys and girls, the Christian families scattered throughout the country, and Christian boys and girls attending the Government Schools and evangelistic classes.

4. Most Effective Methods of Recruiting.

(a) Enlisting the active, constant co-operation of missionaries and other Christian workers in the work of recruiting, with the recognition that this is the most highly multiplying work they can do.
(b) Building up the Homes for boys and girls, and keeping constantly before the boys and girls in them the thought of Christian service for their own people, emphasizing always the appeal to the spirit of self-sacrifice and heroism.
(c) The use and development of a suitable literature dealing with such subjects as Christian biography, the claims of one's country and people, facts showing what the young people of other nations are doing for Christ, and the facilities which exist for the securing of preparation for life work.
(d) Enlisting the intercession of those who realize the transcendent importance of increasing the number of workers called by God.

5. Training Required.

(a) The best facilities which the Government and other Schools can provide.
(b) The courses of the Bible Institute or other similar institutions as far as applicable.

(c) Testing in actual experience in the various forms of service.
(d) A suitable amount of manual training.
(e) Instruction in hygiene, in first aid, and in the general care of the sick.
(f) An efficient knowledge of their own language.
(g) For women and girls, domestic economy.

6. The Status of Workers.

The settled policy should be that of placing indigenous workers, as fast as they are qualified, on a footing of equality in status and responsibility with the missionary. They should be regarded as co-labourers. The carrying out of this policy calls for the exercise of the greatest wisdom and discretion.

VIII. Preparation of Missionaries

The work of the missionary among Moslems in North Africa to-day is such as to require workers who not only possess the largest ability but also have acquired the most thorough and highly specialized preparation. In order that this may be best accomplished it is important that the candidates for the Moslem field should be selected as early in life as possible.

1. Preparation Which Should Be Secured, if Practicable, before Coming to the Field.

(a) A regular college course.

(b) Wherever possible, a theological education in connection with which are special studies in Arabic and Islamics and the history of North Africa including the Christian Church. The study of Hebrew in connection with the theological course is of great value for those who are to work for Moslems in Arabic-speaking countries.

(c) In the case of women missionaries, the equivalent to the theological course for men would be the full course of the Bible Institutes, or of the higher grade missionary training schools.

(d) Special training for special tasks—medical, industrial, social, and recreational work—will also be called for. All of

these, in addition to their special training, should have adequate training in the Bible and in active Christian work.

(e) An unusually thorough study of the Bible as a missionary handbook, particularly the life of Jesus Christ, is indispensable to the most fruitful service.

(f) An important part of the equipment of the modern missionary in Moslem lands is a general knowledge of pedagogy and some practical experience in teaching.

(g) Those who are to work in North Africa must have a practical working knowledge of spoken French. To facilitate this it is urgently recommended that all candidates spend a year in France attending some university which provides special courses in French for foreigners and that while there, they reside with a cultured French family.

(h) As soon as candidates know that they are assigned to work in North Africa they should come into personal relation with the mission under which they are to work on the field, or of some designated experienced missionary of North Africa.

(i) A knowledge of elementary medicine, hygiene, care of health, music, and bookkeeping is very desirable, and, in case of women missionaries, domestic science.

(j) Above all, a practical and successful experience in leading souls to Jesus Christ as Saviour and Lord.

(k) The Mission Boards should facilitate in every possible way the foregoing lines of preparation so that the candidate may reach the field young enough for the most effective language study.

2. Preparation to Be Acquired on the Field.

(a) Upon arrival on the field the missionary should be assigned for a year to a language and field training school.

(b) Full missionary responsibility should not be expected until a working knowledge of the language is acquired.

(c) The first part of his service should be spent in association with an experienced missionary.

(d) Missionaries for specialized service such as indicated above under 1(d) should also follow the same general field training as other missionaries.

3. Previous Social-Service Experience an Important Asset.

No amount of training, however, can take the place of actual work with the most neglected, unlovable, and debased of American or European cities, because this experience will reveal to the candidate whether or not he has the requisite humility and willingness to serve and an invincible faith in the salvability through Jesus Christ of those furthest from God.

IX. Social Work

The words of the Lord's Prayer, "Thy Kingdom come, Thy will be done *on earth* as it is in heaven," state the goal of Christian missions. By Christian social work we mean nothing less than the impact of the teaching and life of Jesus Christ on all human relationships.

Islam boasts that it covers every need of the social life. In the Moslem home, clan, tribe, and country, and in pan-Islamism, we find a deep sense of solidarity—limited to the "Faithful"—but very little individual liberty.

If we fight against Islamic religious feelings and theology only we shall fail, because of the enormous weight of social conditions binding the Moslem in every detail of practical life. Therefore, as religious Islam must be won by spiritual weapons, so social Islam must be met by Christian social efforts. Social and industrial branches cannot replace but must accompany and complete the direct teaching of the Gospel. Often converts have been gained by genuine Christian love shown in and by the social and industrial efforts made by consecrated servants of Jesus. On the other hand, very few Moslems in this field have grown much in the grace of God without thorough, persevering social help. This helps them to find their feet and to become independent and conquering Christian characters.

The native mind seeks church community, not only in weekly meetings, but in all relations of social life. Hence natives attach themselves readily to the social creed of progressive Churches.

There is much in the present condition of trade and industry

of Christian lands being introduced in this country that is proving a hindrance to the spread of true Christianity.

Christianizing the social order the world over is one of the most urgent Christian tasks of this day.

If we apply the doctrines of Jesus Christ to every relation in the life of the North African, we cannot fail to make a radical change. Beginning with the present deplorable status of woman, and going on right up through life, even to such broad principles as are embodied in the League of Nations, we should hold up before him the ideals of social justice, being courageous enough to admit that even the Christian nations are far from having attained them yet.

1. Hostels.

Wherever there are government high schools an excellent opportunity is afforded for influencing the native youth, as has already been proved in Tiziuzu and Algiers, by the means of student hostels under earnest Christian direction. The door of these institutions should be open to every well-intentioned lad.

2. General Culture.

Facilities for lectures, concerts, the cinema, and other forms of general educational and cultural development should be provided.

3. Hygiene.

Missionaries should place hygiene, both physical and moral, before medical and all others forms of strictly rescue work. We recommend instruction in hygiene for the individual, the family, and the community.

4. Purity and Temperance.

An urgent need is felt for co-operating with already existing agencies such as the Ligue de la Moralité Publique, and the Ligue Nationale Antialcoolique, and enlisting the sympathy of every individual to stamp out these crying evils.

5. Protection of Children and Kindness to Animals.

Societies for the protection of children and for the promotion of kindness to animals should be encouraged.

6. Special Standing Committee.

The Conference recommends that there shall be appointed by the Ad-Interim Committee a standing committee dealing with the questions under 4 and 5.

7. Recreation.

Recreation wisely directed can contribute powerfully to the building of character as well as to the developing of healthy physique. Well organized and conducted games form one of the best weapons against intemperance and social impurity. This idea not only should be applied in the large centres, but should be carried down even to the smallest of rural communities.

8. Medical Work.

Christian Missions should undertake medical work for three chief reasons: (a) It so fits in with the Christian spirit to lighten the burden of physical suffering. (b) Our object, the bringing in of the Kingdom of God, is actually advanced by waging war on sickness and disease. (c) It inclines the human heart to meditate favourably on the teaching of Christ Jesus our Lord, the Great Physician.

Other hospitals such as the Tulloch Memorial Hospital at Tangiers, permeated by the Christian spirit, would be a great boon for North Africa. Also numerous simple dispensaries should be scattered through the rural districts. A corps of native doctors, nurses, and midwives should be formed. In all our work of healing we should keep fixedly before us those principles that Jesus Himself practised. The mind inspired by faith in Christ is the greatest healer.

9. Legal Assistance.

Steps should be taken to provide for women, for minors, and for others in special need of competent and disinterested legal counsel.

10. Conclusion.

It is not so much the rôle of Christian missions to undertake the foregoing programme in detail as to inspire others to do it,

filling them with faith and enthusiasm;—in a word, to supply the motive power. Missionaries should lead the North African himself to work out his own social salvation.

X. Women's Work

1. The Immediate and Pressing Need.

The immediate and pressing need is for a Home, or Homes, for divorced girls and young widows, and where girls could be received who are over the age of those received in existing Homes.

(a) These Homes should not be large institutions, but family groups, graded according to the needs of the girls.

(b) In these Homes they could stay a longer or shorter period as each individual case demanded.

(c) During their stay they should be taught native handicrafts, nursing, and care of children, in view of having a means of livelihood when they pass from our care.

(d) Finally in these Homes they would be under the direct influence of the Gospel, and from amongst them our hope would be that some would be gathered out for further training, in view of preparing them for soul-winning among their own people.

This seems the moment for advance, as (based on the desire of the more enlightened Kabyle men) French opinion is warmly espousing the cause of the women.

2. Work of Itineration.

More emphasis should be given to the all-important work of itineration.

(a) Some more united and systematic plan should be devised for meeting the vast and urgent need.

(b) This itineration should be carried on in no vague spirit, but with two objects: (1) That attention, prayer, and faith should be focussed on the hearers who seem really interested, in definite faith that the Holy Spirit may bring into this—possibly their one chance—the vision of Christ as Saviour; (2) That the whole course of itinerating should not be at random, but with

the definite purpose of seeing where the Spirit of God is working, in view of following up, first by partial, then by permanent occupation. To this end co-operative action is imperative.

In town work emphasis should be laid on the value of systematic visiting in the homes of the women, and on the thorough following up of the work of the medical missions by the same method.

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HELWAN REGIONAL CONFERENCE

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I. Survey and Co-operation

1. The Survey.

(Note—For the proper understanding of the Survey presented to the Conference, we particularly urge that the explanatory text be studied in connection with the charts, and that all charts and maps be considered as a unit.)

This Conference having studied the Survey of the missionary occupation of Egypt expresses its conviction that there is an overwhelming responsibility upon us to-day in Egypt for an advance in direct Mosiem evangelization.

The Egyptian Church has seen days of persecution, opposition, and bigotry, latterly followed by toleration and national movements expressing higher regard for minorities. We humbly believe that what will follow next may depend upon the response of the Church in Egypt and of the Church of Christ throughout the world to the appeal of this Conference. If the Church does respond the day of reaping may be in the immediate future.

But direct Moslem evangelization is possible only when the various societies already in the field, and any new societies that may enter Egypt in the future, set their faces resolutely to occupy unoccupied territory, i.e., villages and towns predominantly Moslem. In the face of this large opportunity, overlapping in any of the missionary work should be carefully avoided.

This Conference feels that this great task can only be accomplished if a strong lead is given by missionaries, pastors, evangelists, and teachers toward the mobilization of all Christian forces in Egypt ıor the conversion of Mohammedans.

2. Co-operation.

The Egypt Inter-Mission Council organized in 1921 includes in its membership all of the larger and most of the smaller mis-

sionary societies operating in Egypt. The value of this Council is already evident in a larger mutual acquaintance and sympathy on the part of participating societies, in added force in appeals to the government on moral and religious questions, in provisions for united intercession, and in plans which are under way for a larger degree of comity in the occupation of the field.

The Conference suggests that the following ideals should be before the Egypt Inter-Mission Council as the aims of their comity and fellowship:—

(a) Such union efforts in literary, institutional, and direct evangelistic work as will conserve workers and funds, avoid reduplication of effort, and secure for the whole field the benefits of any specialization in methods or objectives.

(b) Such an occupation of the field as will permit each society eligible for membership in the Council to develop its work to the full extent of its ability without entrenching on the work of other societies.

(c) Such a spiritual unity of the Christians of this land as will find its expression in one united, vital, self-propagating, self-governing Egyptian Church to which the adherents of all missionary societies will hold the same relationship.

The Conference recommends:—

(a) That the Egypt Inter-Mission Council arrange for those workers engaged in similar lines of Christian service such as medical, educational, and evangelistic, to meet occasionally for information and the co-ordination of their work.

(b) That the closest possible relationships be maintained between the Egypt Inter-Mission Council and the International Missionary Council.

(c) That the representatives of the missions of the Sudan and Abyssinia present in this Conference be requested to provide surveys of their fields before the date of the Jerusalem Conference to ensure their being filed with the records.

(d) That the Egypt Inter-Mission Council undertake to co-operate in every possible way with the missionary societies of the Sudan and Abyssinia either through their membership in the Council or through correspondence with individual societies or by affiliation with local councils that may be established.

The Conference endorses the concluding words of the survey (p. 12) that "nothing but a mighty spiritual awakening . . . can move this great mountain of Mohammedanism," and recommends, therefore, that the Inter-Mission Council consider all plans for co-operation in work as of less importance than definite provisions for effective co-operation in seeking spiritual power. The Conference covets for this field such outpourings of the Holy Spirit as have been reported from the Sialkot Convention in India and suggests the holding of similar conventions in this country.

II. Evangelization

The Conference is in agreement with the following statement of the present situation and needs:—

1. Changing Attitude of Moslem Egypt to Christianity.

(a) A great and remarkable change has taken place during the past few years in the attitude of Moslem men and women to the Gospel. They are attending meetings even in Church buildings; they accept our literature and read it; they are both buying and reading the Bible more and more. They admit that the Christian ethic, especially that concerning marriage and divorce, is superior to their own and are copying it, e.g., in the recent laws promulgated concerning age limit for marriage.

(b) Among the causes producing this change are the ideas of Christendom which have been permeating Egypt through the written page, i.e., newspapers and books on scientific and general subjects, especially the Bible and Christian literature of all sorts; through the events of recent world history; through the rise and increasing influence of the Evangelical Church; through the educational and medical and evangelistic work of the Mis-

sions. While not losing sight of new antagonisms it may confidently be hoped that this solvent process in Islam will continue to work with great power in the immediate future.

2. Methods of Evangelistic Work Amongst Egyptian Moslems.

These vary according to the class with which we are dealing, i. e.:

(a) Sheikhs and students of El Azhar.
(b) Effendis.
(c) Fellaheen, men and women.
(d) Hareem ladies of upper and middle classes.

(a) *The Azhary Class.*

(1) To establish contact with Azhar students one or more homes or settlements should be located in the Azhar neighbourhood with several resident workers, who would show hospitality, make friendships, and encourage free intercourse.

(2) Emphasis should be laid on personal dealing with individuals or small groups—rather than on large meetings.

(3) Employment of literature—by lending and selling books, and by free distribution, should be promoted.

(b) *The Effendi Class.* As shown in the first paper on Christian education in Egypt the vast majority of Effendis have grown up without Christian contacts being made, and have been fed on the materialistic and atheistic and immoral literature of the West. Low ideals of life and service have been presented to them. They remain a comparatively neglected section of the people, as does also that small but important section of Egyptian women who have passed through the Government Schools for girls. A good beginning in work for men has been made along the right lines by the Y. M. C. A. in Cairo. This work should be multiplied throughout Egypt. Hostels on a union basis might be established for medical, law, and engineering students in Cairo.

The Alliance of Honour is a fruitful method of making contacts, to which could be joined other forms of social service. There is a considerable amount of literature in Arabic and

English suited to the Effendi, which ought to be better known and used. The cultivation of personal friendships on the part of Egyptian Christians should be placed before Church members as a sacred duty.

(c) *The Fellaheen.* Ninety per cent of the Egyptians are fellaheen. Though to a large extent illiterate they are very accessible and usually most willing to listen to the Christian message.

(1) Medical Mission Work: Many thousands of fellaheen have heard the Gospel in the mission hospitals of Egypt. Large numbers have been deeply influenced and not a few have avowed a belief in Christ. The mission hospital has been the means of opening doors throughout the length and breadth of the land, and within a circle of some fifty miles around the mission hospital its influence has been remarkable. To reap the harvest after this vast amount of sowing the following steps should be taken: Methodical visiting of villages by itinerating bands both of men and women evangelists, preferably going about two by two, this leading to the establishment of a chain of preaching centres. Greater use of tent hospitals and village dispensaries, a fruitful method of evangelism which would prove a much more effective agency if the Christians in each neighbourhood could be led to shepherd those who had shown interest in the Gospel.

(2) Educational Work: A simple type of village school has been found very useful in furthering Moslem evangelization, but such schools should be carefully and constantly supervised by the district missionary.

(3) Direct Evangelistic Work: There is unbounded scope for evangelistic work throughout the whole country. The magic lantern is specially useful. Much may be done by gaining social contact with the people, attending their feasts and funerals, and visiting them in their homes. The witness of life is of paramount importance. The Dervish fraternities hold the allegiance of the vast majority of fellaheen. Egyptian Christians should be enlisted who will study the literature and experiences of these orders and make that knowledge available for the missionary body and Egyptian Church. Market meetings might be held more widely as a fruitful method of work.

(d) *Hareem ladies.* Owing to the special conditions of women's life in this country, evangelistic work among them must still be of a highly specialized character. With the upper classes, points of contact are difficult to establish, but the sympathy of foreign women is welcomed in the nascent women's movements of the day and may provide a basis for friendship.

The following ways of contact along the lines of natural human interests have recently been tried with various types of women and seem of special importance and worthy of further development:—

(1) Work on the lines of alumnae societies carrying further the personal contacts made in Christian schools;
(2) Infant welfare centres reaching poorer mothers;
(3) Work for women centred round a mission school which becomes a simple community centre for mothers, elder sisters, and friends of pupils.

A further noteworthy line of work in recent years is the establishment of a house in which women and girl enquirers can be sheltered and trained in Christian knowledge and life.

3. Training of Workers.

The School of Oriental Studies will ensure a very much higher standard amongst the rank and file of missionaries in a knowledge of Islamics as well as in Arabic, colloquial and classical, and marks a very decided step in advance, for which we thank God. The training of Egyptian pastors, evangelists, and women workers in educational methods and in Islamics, should be improved. It is important to avoid generalities and preach the Gospel story directly, the deeds and sayings of Jesus Christ in their beautiful simplicity. The Egyptian has the precious talent of vivid story-telling which can be used to print the Gospel narrative indelibly on the minds of the fellaheen. Enthusiasm may be imparted to church members in study groups using "The Way of Love to Moslem Hearts" or other books. They should be taught sedulously that each Christian must love and serve his Moslem neighbours. In all this specialized training, however, the worker, whether foreign missionary or Egyptian, should be continuously on guard against the insidious tempta-

tion to rely on this rather than on the Holy Spirit in Whom alone is power.

III. The Christian Church

Place and Responsibility of the Native Church.

1. It is for us a matter of faith, and conviction that the evangelization and winning of non-Christian Egypt for Christ must ultimately be accomplished by Egyptians themselves.

2. The division of labour which now, or at any future time, may be made between the foreign missionary force and the Egyptian Christian community should not be such as to assign to the missionary force alone the enterprise of winning Mohammedans and to the Egyptian community other enterprises, but should assign to each that share in the same enterprise of winning Mohammedans which each can best perform.

3. The delicacy and difficulties of this task for Egyptian Christians in the fact of the "Shariat" law and the traditional attitudes of Islam—a task far greater and more difficult for them than for the foreign missionary—are matters fully realized, and realized with a sympathy that is beyond words. Also the reality of the achievements of the past half-century, both direct and indirect, are acknowledged with gratitude to the God of power for our men and women of faith.

4. Nevertheless we are fully convinced that in these new days for Egypt the time has come for the Egyptian Christian community as a whole, and severally as denominations and congregations, to address themselves consciously to this fundamental enterprise as never before.

5. We are convinced that the very first thing to be done to gain this end is to change those thought attitudes which, induced by historic conditions over a period of 300 years, have made Egyptian Christians shrink from facing deliberately this ultimate task.

6. We believe that to change such thought-attitudes is no less possible here than it has proved to be in the West. The means whereby such a process should be carried on are intercession, the pulpit, the meeting, the Christian Endeavour Society, the Lay-

men's Movement, the Y. M. C. A. and Y. W. C. A., Christian schools, the Sunday School, the home, the Church magazine, and the creation of handbooks for special study-circles, and other special literature designed to meet various aspects of the task and various classes of the community. Such an enterprise should be initiated and maintained by the definite authorization of the Churches and other responsible bodies, and thereafter quietly and continuously conducted.

7. The following seem to us to be the main objectives which this educational movement should follow:—

(a) To encourage all to break through the difficulty of generations, and to form personal friendships with and show kindnesses to Mohammedans.

(b) To encourage Church members to invite Mohammedans to meetings and services and welcome them there.

(c) To train workers, both official and unofficial, in Moslem ways of thought, vocabulary, etc., so that their Christian witness to them may be more sympathetically aimed and go more directly home.

(d) To render the Christian Churches and congregations homelike for Moslem converts.

The Care of Converts from Islam.

1. The missions can give special help in certain aspects of the protection of converts, their employment, their assistance in need, as well as in their instruction. But generally speaking, in evangelistic work for Moslems and pastoral work connected with enquirers, catechumens, and baptized persons, whatever be the part taken by the foreign missionary, it is essential that the local minister and congregation be closely associated in all that he does in order that the new brother may be thoroughly grafted into the Church from the beginning and does not form a semi-foreign element for which the mission is held responsible. Once a person becomes a member of the Egyptian Church it is to the Egyptian pastor rather than to the foreign missionary that the convert should look for pastoral care.

2. The whole subject of the teaching and training of enquirers, catechumens, and baptized persons needs more careful treat-

ment and supervision than it has yet received. The special aspect which we feel led to emphasize is that in addition to an official syllabus, a handbook of instruction for enquirers and candidates for baptism be drawn up, adopted, or adapted, and that this, having been recommended by the authority of each body, be then placed in the hands of all pastors and teachers who are brought into contact with Mohammedan enquirers and converts.

3. In regard to the material assistance of converts, we approve the following principles:—

(a) That with certain necessary exceptions, as in the case of some students and some women, no Mohammedan be recognized as a regular enquirer or given special lessons in Christianity unless he is in work and supporting himself.

(b) That if he is to the satisfaction of all, proved to have lost his work or his livelihood through the open confession of his faith, his assistance be regarded as a duty of brotherhood until work can be found for him.

(c) That a fund should exist at every centre, whether raised by the missions or the Church or both, and should be administered by those most qualified to do so.

(d) That in this matter of material assistance it is better to spend a larger sum at once enabling a man to get a living, than to spend a succession of smaller sums in doles.

(e) That in Cairo or other large centres it is advisable that all the societies who have direct evangelistic work co-ordinate their efforts in this direction.

(f) That the Inter-Mission Council be requested to arrange for the consideration of industrial schemes for teaching converts a trade, e.g., a bakery, or a farm-colony.

IV. Christian Education

1. Objective.

The Conference finds that the objective in mission schools and colleges is twofold:—

(a) To touch, purify, and influence individual lives and communities so as to bring them to the knowledge of Jesus Christ and acceptance of Him as Lord and Saviour.

(b) To conserve, improve, and extend membership in the Church of Christ, and to train up men and women devoted to the service of His Kingdom on earth.

Whatever in such schools does not contribute towards this objective should be discontinued, and certainly nothing contrary should be inaugurated. To attain these high ideals of character training schools should be up-to-date, and second to none in educational methods of efficiency. The aim must always be for quality and efficiency rather than quantity of schools, or number of pupils. Without these limitations of educational missions, an absorption of resources both personal and financial would take place which would endanger the central objective of missionary work and of the churches raised up thereby.

2. Illiteracy.

The Conference feels deeply the hindrance that the illiteracy of the country makes to the progress of the Gospel. At the same time the missionary body cannot take the responsibility for this upon its shoulders, having neither the money nor the resources for its removal. The Conference gladly welcomes the announcement of the Government that this task is their responsibility.

3. Educational Strategy.

The Conference recommends the following suggestions for an educational campaign:—

(a) To get into touch as far as possible with existing schools of all kinds, and devise means for influencing for Christian truth and life those large numbers of young people assembled in them. There are various ways in which Christian workers may become guides, counsellors, and friends of students and teachers through social intercourse and local Church life. Moreover, hostels in close contact with the large schools in the cities offer splendid opportunities for Christian service.

(b) To cultivate friendly relationships with Government educational officials with a view to gaining their sympathetic

understanding of our system of schools, and our strengthening their hands for all that is noble and right in God's sight in their own educational aims.

(c) To modify and adapt our village schools so as to provide something much more akin to the life and environment of village folk than we offer at present (as regards both boys and girls), so that there may be a more continuous and wholesome influence through pupils' identifying their Christian principles with their homes and village life. This will require a thoroughgoing study of village conditions and needs, and probably the establishment of a model school centre on this plan.

(d) To watch constantly for opportunities of co-operation between educational agencies, and thus to guarantee greater efficiency in the training of character and intellect rather than extension or increased number of schools. The successful working of some forms of higher education seems possible only through such co-operation. Boarding schools in particular will benefit by such union in work.

(e) The Conference realizes the great need of reinforcing educational work by means of uplifting literature for boys and girls consisting of biography, adventure, historical tales, nature study written from a Christian viewpoint; and feels that the presence of such literature in the hands of the pupils would inspire both Moslems and Christians with high ideals of life, and would tend to solve many of the knotty problems that have been before this Conference. Very specially is there a need for the appearance of an Arabic magazine of the nature of *Outward Bound.*

(f) Emphasis should be laid on the need for larger numbers of educational leaders of all types (from the village teachers to those of the university standard) whose natural and acquired gifts will be available for the extension of God's Kingdom among the pupils of our schools. To this end plans for the training of Christian teachers should be formulated without delay.

(g) The advantages and disadvantages of accepting Government inspection and grants in aid should be closely investigated, in the full realization that whatever the Government may offer,

the integrity and essential objectives of Christian educational work must be maintained without imperilling the religious character of the schools.

(h) The Conference suggests to the Inter-Mission Council the constitution of a committee including representatives of various types of Christian schools, whether under mission or Church management, for the purpose of co-ordinating the work of Christian education and of mutual counsel on its many problems.

V. Christian Literature

Christian literature has been one of the most dynamic and penetrating agencies for the evangelization of the Mohammedan world. The Conference thanks God for the remarkable advances achieved in the production and use of Christian literature during the past twenty years and for the encouraging results of such work. Nevertheless the new day that has dawned in the Mohammedan world, the advancement in literacy, and the consequent widespread eagerness for reading material call for a new emphasis being laid upon this department of work. The position of Egypt as the intellectual centre of the Arabic-speaking and Mohammedan world gives added importance to the development of Christian literature in this area.

1. Recommendation to Home Boards.

This Conference would urge upon the Missions here represented and upon the boards and societies at the home base that the work of Christian literature be accorded such separate consideration, personnel, and material equipment as its enlarging claims require at this moment in the Mohammedan world.

2. Circulation.

A careful study of the present-day missionary situation in Egypt and the Near East leads to the conclusion that the problem of distribution of Christian literature is of immediate urgency. Because of inadequate methods of circulation literature now available fails to reach the Moslem constituency for which it has been prepared.

(a) Missionaries, native pastors, and evangelists, who represent volunteer channels adapted to the free distribution of Christian literature, are not being used adequately for this missionary end. In many cases the cause is the lack of a financial grant that would provide them with a supply of literature for free distribution. In some cases earnest representation has not been made to home boards for such financial grants. Such a situation calls for immediate action both at home and on the field.

(b) The colportage work of the mission, conducted chiefly under the supervision of the Nile Mission Press, calls for marked reinforcements and extensions.

(c) The above-mentioned methods of circulation, which are both difficult and expensive, can never bring about the use of literature on a sufficiently large scale to liberate the whole literature enterprise in Egypt. Until the Christian public learns to value literature enough to buy it spontaneously, whether locally or by mail, and thus to create an economic book-selling trade, it will be impossible to carry circulation very much further than at present. This Conference appeals to the leaders of Christian thought in Egypt to do their part in creating a desire for reading matter and in changing present habits in this regard.

3. Production.

While circulation calls for special emphasis, the task of production likewise deserves attention, especially in respect to the following points:—

(a) As a guide to the production of literature which will meet the new developments of Islamic thought, there is need for some agency at Cairo by which the missionary world can be kept informed as to the salient features and current contents of the Moslem press whose streams penetrate to the remotest sections of the Islamic world.

(b) The various types of literature named on pages 58 to 60 in the volume, "Christian Literature in Moslem Lands," are much needed in Egypt. The Conference would lay particular emphasis on the needs suggested under the headings of "Literature on Christ's Message for Life," "Bible Commentaries," and

"General Home Reading," of which the supply is altogether inadequate.

(c) In order that the Christian Church may be better equipped to serve Christ in the realm of literature, greater emphasis should be laid on training and practice in writing stories both in schools and in young people's circles.

(d) There is need for a close connection being maintained between the type of evangelistic message which is being given and the tone of the tract literature which is supposed to be distributed in connection with such evangelistic work. To this end workers should keep the producers informed as to the suitability and effectiveness of any literature used by them.

(e) The need for a Boys' paper and also for a Girls' and Women's paper has been presented as one of the most crucial needs of the hour, and also as one of the most strategic opportunities for Christian influence before us to-day. Many factors are involved in the practical realization of these proposals. The Jerusalem Conference and the missions or societies here represented are asked to devise practical measures for realizing these important proposals.

(f) The Conference recommends that the fullest possible advantage be taken of the openings that offer themselves and that may be further developed for publishing material in secular, daily, weekly, and monthly Arabic periodicals, with a view to securing when practicable the time of an equipped worker for this valuable medium of Christian propaganda, following the plan of the work so successfully achieved elsewhere, notably in Japan and Great Britain.

4. Development of a Literature Policy.

The Conference desires to acknowledge the generous help of the American Christian Literature Society for Moslems and also the splendid work of the Nile Mission Press which has brought every society and mission under a debt of gratitude during the past eighteen years; it expresses its earnest desire that the Press should be more adequately supported and its work widely extended. The Conference feels that the contribution of the missions and societies to the development of a literature policy

for Egypt and the Sudan has not been adequate to the great need, and recommends that in order to take the fullest advantage of the facilities of publication provided by the Mission Press, the missions and societies appoint a group to make a careful study of the whole situation in the light of experience in other parts of the mission field, and to make such recommendations as will secure that the missions and societies shall more widely and effectively further the task of producing and circulating Christian literature. It is understood that such a committee would not supersede existing publishing organizations but would strengthen and widen their scope.

5. *The Moslem World.*

For thirteen years this magazine has been an open forum for scattered workers in every part of the Moslem world. It has published a number of articles dealing with Christian literature and the problem of Moslem evangelization which are of permanent value. The magazine deserves a larger circulation, and the support of all those interested in evangelizing the Near East. The Conference trusts that all Societies here represented and every individual missionary will lend the magazine hearty support.

6. Co-ordinating Committee.

The Conference recognizes the intimate relationship which must ever exist in respect to the provision of Christian literature between the Nile valley and other Arabic-speaking areas, and also between these Arabic-speaking areas and the still wider field of the entire Moslem world as brought out in the recent survey of Christian literature for Moslems. The Conference wishes, in this connection, to express its heartfelt gratitude to those who made possible and those who shared in that survey. The Conference has also learned with the deepest interest and sympathy of the steps taken by the Literature Committees of the Missionary Conferences in North America and Great Britain to give effect to the central thought of this survey, namely a proposal to be laid before the Jerusalem Conference for the establishment of a "Co-ordinating Committee on Christian Literature for Mos-

lems," not as a literature-publishing agency, but an agency through which the various mission fields may co-operate with each other in providing and using Christian literature for Moslems. To these proposals this Conference gives its cordial approval and would instruct its representatives at the Jerusalem Conference to support them heartily.

VI. Christian Leadership

1. Immediate Needs.

The Conference recognizes two immediate needs in this direction:—

(a) The raising of Egyptian men and women to carry on Christ's work in Egypt through the activities of the Egyptian Church, whether alongside of or in relief of the foreign missionary body;

(b) The special equipment of such men and women for the task of revealing the wonder of Christ's love to the Moslem community around them, a matter which calls not only for the spirit of service but also for some specialized training of leaders.

2. Spirit of Service.

The Conference recognizes that leadership in service should not be all or chiefly paid or professional leadership. It is only in a church full of the spirit of service that paid workers are likely to reach heights of sacrificial living.

3. Chief Hindrances.

The Conference desires to record three main hindrances at the present time to the enlistment of salaried or professional Christian workers in the Egyptian Church:—

(a) A prejudice in the minds of some young people and some parents against salaried Christian service, especially as a vocation for young women.

(b) The financial question which arises in connection with some forms of Christian service in which salaries offered are very low.

(c) Lack of vision as to the need of such work. There is little sense of the desperateness of Moslem need or belief in Moslem evangelization.

4. Campaign of Education.

The Conference, therefore, suggests that there be a campaign of education as to the matter of vocation; that the whole Christian community be taught that *all* are called to service, and that there is a real dignity and privilege in those life careers spent in direct Christian service; that parents especially be taught to covet vocations to such service in their children, and in girls as well as boys. The Conference suggests that the Churches and missions undertake this education through the whole machinery of schools, church services, evangelistic campaigns, prayer conferences, Church publications.

5. More Adequate Financial Provision.

The Conference suggests that the various missions seriously consider the possibility of making more adequate financial provision for salaried workers in some forms of Christian service, with a view to removing the fear which some willing recruits or their families now have of such forms of service.

6. Special Training.

With regard to special training for the task of revealing God's love to the surrounding Moslem community the Conference suggests:—

(a) That many Christian workers of experience among Moslems have some special contribution from their personal and special knowledge to add to the knowledge of the whole body, and that steps should be taken to secure the contribution of all such whether by writing or by personal help in the training of others.

(b) That certain picked men, Oriental or Western, should be called to specialize on Islamics with a view to serving as expert advisers to the great mass of workers who have not the leisure or the opportunity for such specialization.

7. Closer Association with Intending Christian Workers.

With regard to the lack of vision and the lack of faith concerning the vocation to Christian service especially in regard to Moslem evangelization, the Conference believes that there is but one solution, shown to us by Christ when He chose twelve that they might be with Him. The Conference suggests that it is the task of all who have vision and faith to draw the young men and women of the Egyptian Church into companionship with them in their work. To this end the Conference suggests considerable increase in the following practices:—

(a) The gathering by preachers of groups of young men from schools, colleges, and congregations into Gospel bands to share in the work of village evangelization.

(b) The gathering by women workers of small groups or "volunteer bands" of girls from schools or congregations to go with them on evangelistic visitation or other forms of Christian service.

(c) The offering by educationalists to school and college students of some share in hostel, night school, or other serviceable and evangelistic task conducted from and by the school; thus making companionship in service a part of the educational process.

(d) A fresh emphasis on the policy, assented to by every mission, of sharing as fully and as rapidly as possible their various missionary activities with qualified Eastern workers.

VII. The Spiritual Dynamic

1. The Conference adopted the following statement:—

Having seen with clearer vision the unfinished task which confronts the Christian forces in this area, and the unprecedented opportunities which God is now offering to us, we feel more deeply than ever our imperative need for a spiritual quickening.

By a "spiritual quickening" we mean a state of life in the individual and community which will manifest itself in the putting away of sin, in a readiness to sacrifice all for Christ, in an

abiding sense of the immediate presence of God, and in a deep desire to win others to Christ.

Signs of a Spiritual Quickening.

We are encouraged to believe that such a quickening may be expected in this area (a) by the present widespread recognition of the need; (b) by the dissatisfaction felt with the present results of our efforts, especially in winning Moslems to Christ; (c) by the new and enlarged opportunities with which God is confronting us; (d) by the increased spirit of unity manifested among the Christian agencies in this area; (e) by the enlarged recognition of the validity of the promises which assure us of the ultimate triumph of Christ.

When we look into our own lives and survey the fields of our labours, we acknowledge that as Christian workers we have failed to a large degree in fulfilling the conditions of abiding spiritual power.

The Fundamental Hindrance.

The fundamental hindrance to spiritual quickening in our individual lives is, we believe, our apathy, our being willing to continue devoid of the Holy Spirit's infilling. Many of us have allowed ourselves to become immersed in administrative and routine duties and have not devoted adequate time to communion with God, to meditation upon His Word, and to engagement in direct evangelistic efforts. In our corporate life the chief causes for lack of spiritual power are, we believe, (a) materialism, (b) absence of family worship, (c) our failure to strive adequately to purify and strengthen Christian life within the Church in order to fit it both to witness and to proclaim Christ.

In sincere contrition and with fresh hope we would dedicate ourselves to God, presenting our bodies a living sacrifice, that we may go forth unitedly as ambassadors of Christ to win for Him new and greater victories in this land.

Suggestions and Recommendations.

2. The Conference suggests that the supporters of missions at the home base might give greater aid in ushering in these expe-

riences of spiritual power if missionaries gave greater care to informing them of spiritual needs, with less emphasis, perhaps, upon material requirements. It is to be hoped that in all literature emanating from this Conference care may be exercised in this matter.

3. This Conference recommends to the consideration of the Inter-Mission Council the following:—

(a) That with a view to securing a continuous and expanding fellowship in thought and prayer for our work among Moslems, provision be made for issuing periodically an intercession paper that could be used both individually as a suggestive guide for prayer, and corporately by missionaries, pastors, and others with local groups and congregations.

(b) That an effort be made to organize in congregations small groups of intercessors on behalf of the Moslem world.

(c) That groups for the study of the Bible and missions be formed in congregations and societies.

(d) That an effort be made to establish Christian camps and summer schools.

VIII. Missions and Governments

1. The Conference received a report of the action of the International Missionary Council concerning missionary freedom in Egypt. They thank the International Missionary Council for the action taken, and they note the following principles laid down by that Council at the Lake Mohonk Conference:—

(a) "That no one shall be subject to any civil disability on the ground of religion, or for a change in his religion, if the change is made after the attainment of years of discretion.

(b) "Provision by the promulgation of a civil code for marriage to meet the need of spouses who differ in religion and who cannot agree upon an ecclesiastical

tribunal to which to bring their disputes, and of those who desire to be married civilly.*

(c) "Provision by the promulgation of a civil code of inheritance to deal with cases where the testator and heir, or where the several heirs, differ in religion.

(d) "That no judgment shall in future be executed by the Government that contravenes the foregoing provisions.

(e) "That there shall be no discrimination on the ground of religion or nationality in regard to the taxation, or exemption from taxation, of property designated and used for religious and charitable purposes."

2. The Conference heartily welcomes the announcement that in the new Constitution of Egypt it is provided that liberty of conscience is absolute, and that the State protects the full exercise of the rites of all religions and creeds.

3. The members of the Conference would express their loyalty to the sovereigns and governments of the lands within which they work, and affirm that their object is to serve and to further the highest interests of the peoples of these countries.

4. The Conference is glad to learn that the International Missionary Council is giving special consideration to the whole question of missionary freedom, and they would suggest that the Egypt Inter-Mission Council should furnish from time to time to the officers of the International Missionary Council such information concerning the special situation in Egypt as they may think the International Missionary Council should have before them.

They suggest for the consideration of the International Missionary Council the desirability of keeping in continuous touch with the League of Nations on all questions affecting religious minorities and missionary freedom throughout the world.

5. The Conference desires to acknowledge the unfailing courtesy displayed toward missions and missionary workers by government officials in lands here represented.

6. The Conference would urge individual missionaries and

* This provision is, of course, intended only to safeguard liberty of conscience in such exceptional cases, and not in any way to replace the custom of religious marriage in any community.

their Egyptian co-workers to observe all the Christian amenities in personal and official intercourse, in order to maintain the existing cordial relations with all government officials; and would also impress on all missionaries the importance of avoiding interference in any matter which does not essentially concern their work, and would further suggest that in many cases it is better to suffer in silence than to cause friction.

7. The Conference would specially impress on young missionaries coming to work in these fields the great importance of an open friendly mind towards governments, and of cultivating friendly relations with the officials with whom they come in contact.

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BRUMANA REGIONAL CONFERENCE

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Introductory

This introductory statement was originally a paragraph which was written for inclusion in one of the sectional reports which follow, but which has forced its way to the foremost place. Time after time at the regional Conference for Syria and Palestine phrases like "unparalleled opportunity," "unique conditions," and "overwhelming responsibility" have been on the lips of the speakers and occurred in the papers presented. There can be no doubt as to the nature of the facts which inspire them. The post-war conditions of the Near East have altered the face of this country to an amazing degree. Whole classes of people who never before could be reached by the message of Christ have now become physically and spiritually accessible.

This Conference is at once thrilled with the promise of the situation, and burdened with the magnitude of its task. It turns at the critical moment to the Christians of Great Britain, America, and other lands to appeal for a great launching out into the deep of the Moslem world. The nature of the support now needed is sufficiently shown in the findings, but the Conference urges in particular that the leaders of the missionary movement in home lands should unite in a special campaign to present this unexampled opportunity to the Churches in order to awaken an effective enthusiasm in response to this compelling appeal.

I. Occupation and Co-operation

1. Occupation of the Field.

A preliminary survey of the present activities of the Missionary Societies in Syria and Palestine reveals a seemingly excessive concentration of the forces in two main centres, resulting in a corresponding neglect of large territories in the North of

Syria, in Hauran, and in Trans-Jordan. Moreover, the pre-occupation of the great majority of the missionaries with appointed tasks in institutions or in the work of general supervision has made the number of missionaries definitely devoting the whole of their time and strength to the evangelization of Moslem, Druze, and Nusairiyeh peoples almost negligible. This pre-occupation is sometimes furthered by the failure of the Home Boards to understand the changed conditions.

Among the classes not yet effectively reached by the efforts of the missionaries we might mention the Moslem educated religious leaders, the Ismaliyeh of North Syria, the Circassians of Trans-Jordan, and for the most part the Bedouin and gypsy tribes.

(a) Considering the size and the population of the countries involved compared with other mission fields, and in loyalty to the total responsibility of the Christian Church for the evangelization of the whole world, we feel it our duty to state that in our opinion the number of the present foreign missionary force (apart from necessary appointments to fill present and future vacancies, and provision for needed specialists from time to time and for higher education) is adequate for the occupation of this area. This will obviously require the fullest co-operation of the native Churches and agents together with the proper training and effective use of the whole combined body and the provision of means greatly to increase the native force.

(b) In view of the urgent need for making a more effective use of the 400 foreign missionaries and 700 native workers, in order that the field may be occupied more adequately, both extensively and intensively, we recommend that the Christian bodies concerned be advised to re-examine the assignment of workers in the light of the changing conditions such as the removal of isolation by the improvement in means of travel and communication, in order to ascertain whether the present forces may not be spread over a larger territory.

(c) That we study more carefully and use more extensively the methods of colportage and direct itinerant evangelism in the unoccupied districts.

(d) That the great force latent in the native Churches be

brought into action by finding means to inspire and direct them to reach the Moslem population with the Gospel, and that in so doing special efforts be made to dispel their manifest feeling of reluctance and lack of faith in the matter of the conversion of Moslems to the Christian faith.

(e) While we are grateful for what has been accomplished in these areas through the activities of the United Missionary Conference, in securing the actual co-operation of the various missionary bodies in the attempt to avoid duplication of effort and occupation, we are keenly aware of the fact that there is much more to be done. We, therefore, declare our conviction that the time is now ripe for the thorough and scientific survey of the entire territory, and request that the Home Boards instruct their various representatives in the field to co-operate in such a survey, with the suggestion that the United Missionary Conference with the collaboration of all other agencies, might be the effective agent in carrying it out; the end in view being to arrive at an ideal re-apportionment of the entire territory among the Christian bodies and with the hope that means may be available to carry out such a survey without its being a drain on the current resources of the Missions.

2. Co-operation.

We also urge the extension of the spirit of co-operation already so manifest among the societies of these countries, with the double purpose of using the forces to the best advantage, free from duplication and waste, and of simplifying the meaning of the Gospel message as our activities reveal it to the non-Christian peoples among whom we work. We feel that there are still many methods that have not been fully developed among which may be mentioned:—

(a) The division of functions among different societies, especially in the training of teachers, nurses, and evangelists; in publication; and in the preparation of the missionaries.

(b) The further development of the policy of establishing union institutions in the management of which various societies may share.

(c) A closer co-operation both between the foreign missionary organizations and the force of native workers and between the native workers of the two areas. We desire to urge the speedy formation of a conference of native workers similar to the United Missionary Conference, with possible arrangement for simultaneous meetings and frequent joint sessions and combined commissions.

(d) We recommend to the General Conference in Jerusalem the careful consideration of the desirability and the method of securing representation of the Near Eastern missionary enterprise on the International Missionary Council.

In all these ways and with the union of hearts which comes from His constant presence and with the realization of the pressing necessity of the task, we pledge ourselves to put forth our full strength for the adequate occupation of our allotted field.

II. Evangelization

By evangelization we mean the realization of the ultimate objective of all missionary enterprise, which is to lead men and women into vital relationship with God through Jesus Christ. Evangelization in this broad sense is not simply a branch of missionary work. It is the fruit of all branches, the goal of all efforts, and the essential spirit of every mission.

The New Spirit of Nationalism.

In reviewing this great task of the Church we wish to call attention to the new post-war situation. Islamic thought and life have undergone such revolutionary changes, few conditions can be said to be the same as in pre-war days. Politically, socially, and religiously the Near East is in a state of transition. Whereas in 1914 Islam was the centre of unity in these countries, with the Caliph as its symbolic head, now nationality is largely taking the place of pan-Islamism and the Turkish Moslem is becoming more Turkish than Moslem, and the Arabs are thinking in terms of nationality.

This spirit of nationalism in some cases has led to alliances between Moslems and Christians. The War was, to the Moslems, a war of brains, so that there has risen an insistent demand for education. While on the one hand Moslems are banding themselves together to protect and extend their religious and community rights, nevertheless on the other hand much of the old bigotry and fanaticism has gone, with the result that there is a spirit of enquiry abroad to-day combined with a determination to make the most of themselves and of their new opportunity. All this has produced a contradictory situation. There is a willingness in some places to understand Christian belief and teaching, while in others there appears fresh resentment at missionary activities.

The removal of official government restrictions has facilitated the approach to Moslems as compared with pre-war conditions. The Moslem, eager to learn what the West has to teach, is opening the doors on all hands to new ideas and impressions.

The Missionary Task in the Light of the Changed Conditions.

In view of these and many other facts it is felt that this is a time of overwhelming responsibility for missions and Churches in Moslem lands. This is a day of unparalleled opportunity. The mind of the Moslems now in a plastic and impressionable state must be given the Christian Message lest conditions harden again.

This constitutes a great call (a) to the Home Boards and (b) to the native Churches. To the Home Boards to strengthen the Missions by funds and personnel for more direct work among Moslems. To the native Churches to take up as a pressing and imperative duty this new task of becoming God's instrument for the evangelization of their fellow countrymen.

It is therefore recommended:—

1. That immediate action be taken (by missionaries, pastors, and others) through such means as missionary education, study centres, and Islamic lectures, to bring before the native Churches this new vision of opportunity and service.
2. That, in view of these changed conditions in the Near

East, and the new openings for preaching Christ to non-Christians, the Home Boards and the Missions in the field should shift the emphasis of their objective from the Christians to the Moslems of these lands, thus setting an example and starting a movement that we hope will lead the native Church to make missionary work the centre of all its activities.

3. That, inasmuch as Islam is essentially different from Christianity in theology, outlook, thought, and practice, (a) all the missionaries and native workers among Moslems should be trained in Islamics through courses of lectures and conferences and that (b) picked men should be set aside by the Missions to specialize on Islamics with a view to their leading and directing the studies of other workers on this subject.
4. That while this Conference does not wish to suggest actual methods for Moslem evangelization, the Missions should restudy methods and think out new lines of approach in the presentation of the Gospel.
5. That the controversial method be avoided as far as possible, and that the Christian worker should seek, through the spirit of love, to find points of contact in the Moslem's own faith and experience through which he can lead him to Christ.
6. That Christian workers should remember the difficulties of the mandatory governments in their application of the principle of religious liberty and endeavour to work in harmony with their general policy.

This Conference would earnestly appeal to all who are connected with the Churches of Palestine and Syria to formulate plans in every congregation for the brotherly reception of Moslem enquirers and converts into the social and spiritual activities of the Church. It is suggested that in every Church there should be a Moslem Evangelization Committee whose duty it would be to mobilize all the voluntary efforts of the Church for this great task.

III. The Christian Church

To facilitate the adoption of the wisest policy for the future it is necessary to look backwards first in order to see what has been and what now is the attitude of the native Evangelical Churches.

Nearly all the native Churches in Palestine and Syria at present direct their own affairs in matters of self-government, in pastoral matters and local membership, and in the administration of all funds whether raised locally or granted as an aid by the missions, subject in certain cases to a measure of supervision and control by the home offices of the missionary societies.

The Enlarging Responsibility of the Native Churches.

1. The time seems to be ripe for a real though perhaps gradual transfer of authority in the conduct of local elementary schools from the missionary society to the native churches, even though subsidies may be continued for a time. This should apply to schools for evangelizing non-Christians as well as for the instruction of the children of the Christian community.

2. The native Churches should be urged to consider, in connection with the Missions, undertaking an increasing share of the task of evangelizing Moslems and for this purpose whatever ecclesiastical organizations exist in the native Churches in Palestine and Syria should encourage the clergy and church representatives to study the Koran and books on Islamics, and insist on future candidates for the ministry making a thorough working study of Islam.

3. The Missionary Societies and Native Churches should use every practicable means, especially through friendship, to reinspire the Oriental Churches with the apostolic and missionary spirit which characterized them in the days of the Early Church and to encourage both individuals and the Churches as a whole, now that recent changes have made it possible, to take their full share in the evangelization of the Moslem world.

4. In view of the changed conditions since the War, the Native Churches should make it one of their prime duties to educate

their members with reference to their obligation for the evangelization of Moslems. To this end (a) prayer groups in the Churches might be formed to deepen the desire for the conversion of Moslems and open the way to approach them, and to insist that it is essential that the spirit of suspicion and aloofness which has too largely governed their attitude towards enquirers in the past should give place to warm-hearted brotherliness in Christ Jesus; (b) study bands should be organized for the dissemination of information and the arousing of interest in the progress of missionary work in all lands; (c) each preacher should be encouraged to deliver at stated intervals sermons to stimulate his congregation in the work of reaching out distinctly for Moslems; (d) special effort should be made to gain a hold on young men and women leaving school and to develop in them the desire to devote their lives to work for those who know not Christ.

Tendency toward Church Union.

5. The present tendency of events among the native Churches in Palestine and Syria shows a distinct drawing towards each other with a view to a federation of churches in the future, merging at a later date in a union church. This tendency and purpose has been most clearly demonstrated by a letter from all the Syrian and Palestinian delegates to this Conference expressing their unanimous desire for some step to lead ultimately to the consummation of union. Bearing in mind the double fact of the geographical position of Syria and Palestine, and the present influence of Anglican and Presbyterian missions and Churches in the Near East, Egypt, and East Africa, this conference would sincerely urge the Native Churches to keep in reciprocal touch with similar movements towards unity in these countries.

The Native Churches and Christian Stewardship.

6. The native Churches connected with all the various missionary societies have made a most commendable advance in self-support and general benevolence since the War, in some cases as great as 500 per cent; but, on the other hand, there are

three obvious obstacles to further considerable advance at present: (a) the constant emigration of the most capable elements of the population; (b) the continued economic depression; and (c) the unwillingness of candidates to accept such support as is within the financial ability of the Churches.

The attention of all the Native Churches should be called to the value and importance of emphasizing in the Church life the duty of Christian stewardship and the many valuable methods used in other lands to foster the principles and practice of systematic giving.

IV. Christian Education

The history of mission work in Palestine and Syria is, to a large extent, a history of its educational work. Political, social, and religious conditions have in the past been such that the school has formed one of the most effective agencies in obtaining entrance to new territory, in holding that already occupied, and in gaining a hearing for the Gospel message. But the changing conditions of the present day have opened opportunities for the direct pressing of other agencies, notably direct evangelism and the circulation of Christian literature. Thus the school has been released in great measure from being used chiefly as a means of contact, and has been set free for its direct educational task.

At the same time the war years and those immediately following have caused a new realization of self-consciousness, national and religious, and have aroused, especially amongst Moslems, a purpose to demonstrate to the world their ability to make proper use of Western appliances and methods of thought.

In view of this new situation it seems necessary not only to re-emphasize our former aims of educational work, but also to state the necessity of sympathetically guiding students in their historical and scientific studies.

1. Chief Object of Educational Work.

This Conference would re-affirm that the prime object of educational work should be to train men and women of such Chris-

tian character that they will be able to help their people develop a proper social and economic life, both national and international, to lay a firm foundation of honest, upright moral character, and to find the source of that character in Jesus Christ as Saviour from sin and Lord of life. But the specific objective should be the training of intellectual leaders who, untrammeled by the traditions of the past, whether Christian, Moslem, or Jewish, shall do their thinking freely for themselves. They do not need dogma and convention so much as the mind of Jesus of Nazareth, so that they may awake to the eternal fact of truth in Him.

2. Rendering Schools Indigenous.

This Conference believes that in order to reach these objectives more definite and rapid progress should be made towards rendering the existing schools indigenous. This will necessitate keeping the principle of devolution in a central place, not merely by increasing the native staff but by consistently handing over to it more actual institutional control. Also while the Conference recognizes that the door should be opened as widely as possible to all that is best in English and French literature, yet, in order to facilitate the production of Christian literature in the vernacular, greater place should be given to the Arabic language, not only as a subject of study, but wherever possible as a vehicle of instruction.

3. Schools of Manual Training, Agriculture, and Religion.

In addition to the existing types of schools this Conference is impressed with the need of such schools as shall more directly assist the countries in their industrial and social development. To this end the Conference advocates:—

(a) The establishment of united, inter-mission schools of manual training and of agriculture.

(b) The establishing of a united inter-mission school of religion which would have for its purpose the training of evangelists, colporteurs, elementary and Sunday School teachers, and social workers.

4. Co-operation with Government Systems of Education.

This Conference favours a policy of sympathetic co-operation with government systems of education; and suggests that where the field is occupied by an efficient government or national school, the mission effort should, wherever possible, be confined to religious instruction. At the same time the Conference recognizes the existence of difficulties in the way of co-operation with the government in some districts, especially in Trans-Jordan and the Damascus area. In the Syrian field it is recommended that a committee be formed on which native educators should be largely represented to prepare a comprehensive educational programme with a view to co-operation with the Government system of education whenever that is announced.

5. Importance of the Sunday School.

In view of the growth of the Government system of education in Palestine, the Conference believes that the attention of the Churches should be urgently called to the importance of the Sunday School as an effective agency for the work hitherto done by mission elementary schools in Biblical and religious instruction. It recommends the formation of indigenous committees for the preparation of graded outlines of Sunday School lessons which shall be suited to the needs of the country. Furthermore, the Conference believes that the Sunday School throughout the whole field, is a most effectual means, not only of reaching the children of the elementary schools and those outside them, but also of providing in the work of Sunday School teaching a most useful training for leaders, and the Conference would, therefore, urge that college students and the older pupils in secondary schools should be encouraged to take up this form of service.

6. Urgency of Extending Missionary Education Among Moslems.

The removal of political restrictions and the opening up of the field to missionary effort points to the urgency of extending missionary education among Moslems especially in the unoccupied fields.

7. Need of Committee on Education for Syria and Palestine.

This Conference would call the attention of The United Missionary Conference of Syria and Palestine to the imperative need of an efficient committee on education. Before the War there was an Educational Union for Syria and Palestine which had begun a very effective work in the unification of all educational efforts. The work of this Union was handed over to an Educational Committee of the U. M. C. This Conference is of the opinion that such committee needs to have its attention called to the urgent necessity of promoting the following and allied topics:—

(a) A well-thought-out missionary educational policy based on a survey of the needs of the territory.

(b) Co-operation and combination of the various mission societies in developing vocational training.

(c) The appointment of an interdenominational missionary director of education and the defining of his functions.

(d) United mission co-operation with government systems.

(e) The direction of the attention of the mission societies to new opportunities and fields of missionary effort.

(f) The establishment of a central bureau of information and exchange of ideas which would give advice as to the choice of textbooks, especially Arabic.

(g) The consideration of other problems such as (1) the relations of the colleges in Palestine to the University of Beirût; (2) the provision of university education for Moslem women; (3) the calling of the attention of larger numbers of women to the facilities offered for the training of nurses and Bible women; (4) the calling of periodic conferences of representatives of the various educational institutions.

V. Christian Literature

1. The Opportunity.

The present situation in this region offers an unparalleled opportunity for evangelism through literature. On the one

hand literacy is rapidly increasing; on the other an appetite for reading is everywhere apparent. The two and a half million inhabitants of Syria and Palestine support about seventy-five daily journals and other periodicals. Certain classes of unwholesome literature are being sold in large quantities. This general demand is a powerful challenge to Christians.

2. Status of Literary Work.

It is assumed that literature has now been recognized by most mission boards as a department of missionary work justifying absorption of time and money. There is not yet, however, sufficient appreciation of this view among mission supporters generally. Literature is not a luxury of mission work, but a prime necessity, and it is urged that mission boards should educate their supporters to regard its claims as of equal importance with those of any other department, and should consistently carry this policy into practice.

3. Need for Authors.

Original literature written by Arabic-speaking persons as familiar as possible with Moslem life and literature is our ideal in production. The part of the foreigner is chiefly to supply material for transmission through such persons. It is urgent that the right foreigners should be trained and set free for this work; but even more urgent is the finding and the developing of the talent which exists in Syria and Palestine. The offering of sufficiently valuable prizes is suggested as one means of attracting powerful writers. One of the places in which to begin the search is the Arabic composition class in our schools. We need not only the Arabic author able to devote his life to this task, but also the single or the occasional book of the writer who shall strike a vein of genius that is epoch-making. We have to face the problem of discovering authors and the sacrifices to be made in reaching its solution.

4. Classes of Moslems and Literature Required.

Literate Moslems may be divided into educational grades as follows:—

(a) Those educated in Moslem methods, understanding almost exclusively a Moslem vocabulary and mode of thought. There exists already some amount of literature meeting their needs, some of it is too contentious in spirit and requiring recasting.

(b) Those educated in modern institutions with Western influence, and able to comprehend foreign vocabulary and mode of thought. Such men are often practically agnostic, and need a refutation rather of modern sceptical arguments than of dialectical Moslem objections. For these the emphasis should be laid on the positive exposition of the person of Christ and His teaching and its application to the problems of individual and social life rather than on dogmatic proofs of the truth of Christianity. We need to demonstrate not so much the inadequacy of Islam as the all-sufficiency of Christ. This type of literature is also less likely to excite suspicion and opposition.

(c) The malleable adolescent. This class needs not only religious literature, but also a vast quantity of general mental food of a Christian standard.

(d) Literate women. The preceding paragraph is applicable, but there is also a special need for books on or illustrating home and social morality.

5. Literature for Christians.

There is still urgent need for literature which will foster a strong moral and spiritual life in the Christian community. Certain needs have been met in the past but (a) modes of expression of old truths differ from generation to generation and all but the greatest books pass rapidly out of date. (b) The existing body of literature, however excellent, is quickly exhausted by an eager modern reader.

Biography, history, Church history, devotional and interpretative works, books on missions, modern apologetics, attractive wholesome stories, and juvenile literature of all kinds are among the classes of books most in demand. Graded Sunday School

lesson schemes and notes written in and for the country are an urgent need.

6. Co-ordination.

We endorse fully and emphatically the proposition, made in the Survey, of a central bureau for Christian literature. The collection and exchange of English and French summaries of all literature issued by evangelical agencies should be an important part of its work. Among its functions should be the increase by interchange of the circulation of valuable independent periodicals, some of which now struggling for existence might be lifted to a position of wide influence. The existing channels of cordial exchange between the American Press of Beirût, and the Nile Mission Press of Cairo provide an excellent indication of the helpfulness of a wider system of co-operation.

7. Distribution.

Measures to promote increased production are of practically no use if increased efficiency of distribution is not equally secured. Among the means to be employed are judicious advertisement, reading rooms, lending libraries, travelling libraries, encouragement of private reading in schools, co-ordinated direction of holiday reading. The purchasing constituency for religious literature in Arabic-speaking lands is so small and relatively poor as to make a commercial basis in general impossible. It is, therefore, absolutely necessary: (a) to provide a large portion of the cost of production so that not only the Scriptures but also most other books and tracts may be sold at a nominal price; (b) to find the cost of circulation by colporteurs. But the problem lies not so much in organization as in increasing individual and voluntary energy. Ideally every Christian worker should be a colporteur.

8. Newspaper Evangelism.

By this title is intended the supplying of all kinds of Christian material, explicit or implicit, to the press of the country. This method, described in the Survey as practically untried, should be immediately explored, with a view to finding or mak-

ing an expert. The experiments should be unostentatious. Among these should be the production of a serial novel treating of Christian life, preferably in these areas.

VI. Christian Leadership

1. Demand for Leadership.

There is a crying demand for leadership.

(a) In evangelistic work. High-grade pastors are continually needed in both Syria and Palestine. Such pastors should be capable of enlisting the services of the school graduates as well as of the uneducated people.

(b) In education as Christian teachers. In Palestine and Syria there is a growing demand for highly trained secondary teachers. In Syria the recent opening of private schools, owned or directed by Syrians, indicates a direction in which there may be service of a new and interesting nature.

(c) In social work. There is a limited demand for paid and highly qualified men. The Y. M. C. A. could use a number of university graduates. A limited number of men and women are needed for literary work—hymn writers and Christian journalists would find wide service. There is unlimited scope for lay leaders who would take hold of the best elements in town or village and unite them in effort for civic and social betterment.

2. Sources of Supply.

The chief sources for the supply of leaders are:—

(a) Homes of Church members.

(b) Sunday Schools.

(c) High schools and colleges.

(d) Voluntary organizations of the Church, such as Christian Endeavour Societies.

(e) Y. M. C. A. and Y. W. C. A., Boy Scouts, Girl Guides.

3. Most Fruitful Means of Recruiting.

Means which have proved most fruitful in inspiring leaders to choose careers of Christian service are:—

(a) Bible teaching. When taught in the vernacular it is usually the most inspiring.

(b) The use of Christian biography written in good Arabic. The lives of consecrated men and women, well told, kindle the imagination of boys and girls.

(c) The opportunity of visiting the homes of Christian workers. The object lesson of Christian family life will create the desire to reproduce the best type seen. (The suggestion has been made that missionaries should give their children a thorough training in Arabic with the hope of their returning to the country and deepening the fellowship between the East and the West.)

(d) The enlisting of children in service for others. (Experience has shown that they readily learn the joy of giving and doing.)

(e) The Student Movement. A band of Christian students inviting others to share their ideals and to join them in service may have a marked effect on the life of a school or college and may result in the dedication of many lives to Christian service.

(f) The recruiting of helpers. Every Christian leader, pastor, doctor, and teacher should look upon this as one of the most important things he can do.

(g) The sending of deputations to schools and Churches to tell of experiences in Christian service and of opportunities for the investment of life in work for God.

4. Chief Hindrances.

Hindrances that block the way to getting the best men and women are:—

(a) The feeling that the Syrians and Palestinians are the subordinates and not the co-workers of missionaries.

(b) The lack of security for native workers and their families. Although missionary societies cannot be ex-

pected to prolong the employment of workers who prove to be unequal to their tasks, they should assure efficient workers of the means to educate their children and of allowances to retire at a suitable age.

(c) The difference in intellectual belief between university men and members of the Churches which makes it difficult for the former to comply with the conditions of ordination and even of Church membership.

(d) The deadening effect of village life on workers who have showed promise of leadership.

(e) The influx of Western entertainment (cinemas, etc.).

(f) The emigration of the younger Church members.

(g) The lack of a single indigenous Church.

5. Training of Leaders.

In the training of leaders it should be borne in mind that quality is more important than quantity.

(a) Pastors need more thorough equipment than hitherto. Courses might be arranged at the University supplementing the programme of the Theological Seminary. The study of Islam and other religions should be included.

(b) The ministry in the Churches would be helped if pastors were able to get the refreshment that comes from conferences and study abroad. The stimulus of new books and magazines is also needed by teachers and pastors.

(c) There is room for expansion with good results for pastors and people in the larger use of lay preachers and some system of exchange of pulpits.

If the Christian Church in the Near East is to achieve anything in gaining the confidence of the Moslems, it is urgent that there should be, within it, such leadership as will keep before its own membership the necessity of a life hid with Christ in God.

Several times in the Conference we have been reminded that, apart from a movement of the Holy Spirit Himself, no progress is possible. Wise and unselfish Christian leadership cer-

tainly cannot be generated otherwise. If our Lord's own method—Matthew IX—which He set forth so clearly was to pray to the Lord of the Harvest, His direction to His disciples is equally a direction to us—PRAY YE.

VII. Medical Work

In spite of the omission of medical work from the general discussion of the Conference, it is felt that a short statement at least drawing attention to its value should be made, though not commensurate with its importance.

It is strongly felt that medical work is still a highly important and powerful agency in bringing about contact with the non-Christian population. It still makes the strongest appeal by its exhibition of practical Christianity and brings within hearing of the Gospel many who would not be reached by other means.

It is also of the greatest use in opening up fresh work in an unoccupied area. By means of itineration the influence of the hospital can be greatly strengthened and extended but for this to be carried out at all systematically without weakening the base, a larger staff than usually available is required. Co-operation with other agencies in some of the developments mentioned in the other reports may to a certain extent overcome this difficulty.

The inclusion of medical work in the survey proposed in the findings of the Committee on Occupation of the Field would be helpful to the working out of any plan for this area.

VIII. Women's Work

Great and rapid changes have taken place in post-war years among the more educated classes of women in the cities. In villages and among the uneducated Moslem women of towns and cities these changes are not yet apparent. Some such are—the postponement of marriage and greater freedom of choice on the woman's part; the attendance of women at public lectures; the formation of women's clubs; in some cases more freedom as to the use of the veil. The demand for education has greatly in-

creased and young Moslem and Druse women remain in mission schools to the ages of eighteen or twenty. Many are earning their livelihood as trained teachers and some are taking part in journalism. But with these gains there are risks and drawbacks. Liberty so unprepared-for is apt to be abused and misapplied. The influence of the cinema is harmful, and competition in the adoption of Western habits and dress leads to extravagance. There is a recrudescence of Moslem fervour and bigotry, whether from religious or national motives or from both.

If Moslem women and girls are to be effectively reached there is need for a much more considered and direct approach than has hitherto been attempted. The more or less haphazard methods of the past require to be supplemented. In view of the fact that only four women missionaries (of whom two are wives) have been set apart entirely by the societies represented for this work, the Conference would press for the material increase of the number of qualified women workers, both native and foreign, to be set free to devote their whole time to the evangelization of Moslem womanhood.

Training in a Bible School should be given to educated native women to fit them for this task, and raise the status of such workers. Foreign missionaries should be equipped by specialized study of language, thought, social conditions, and methods.

Much stress was laid on the necessity for discovering and developing the faculty for leadership among Christian girls and young women in school and Church life and to this end the value of the Girl Guide movement or Prefect System in Schools, the giving of responsibility to older scholars in Sunday Schools, the use of school-girl camps and young people's conferences where special inspiration could be given for missionary leadership and voluntary service be stimulated, was recommended.

As an extension of evangelistic methods the training of district nurses for evangelistic work is suggested.

Fresh developments in medical work lie in the direction of itineration in neglected areas and in the training of dispensers, midwives, and nurses for evangelistic district work.

It was felt by the Conference that the educational opportunity in all its grades and branches should be used, as long as

this is possible, as being an invaluable agent in evangelism. In view of the fact that primary education in Palestine is passing out of the hands of the missionary societies and that although this is not yet the case in Syria it may become so, great importance should be attached to the value of higher primary and the secondary schools for the development of leaders and the provision of teachers. In consideration of the expressed desire by the few for education of university grade, and the prospect of that desire's becoming more general, it was felt that facilities should be given through the Mission Schools for the attainment of that end.

As in both medical and educational work much valuable effort fails in its objective from lack of following up, the Conference strongly urges the adaptation of the organization in school and hospital to prevent this deplorable loss. Co-ordinated effort in passing on the names of students and patients at a distance to local Christian workers would greatly facilitate this object.

As a whole the missionary body—especially perhaps in Syria, has not yet seriously faced its task for the evangelization of Moslem womanhood, but the opportunity is present and the forces to take advantage of it only require to be mobilized.

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BAGHDAD REGIONAL CONFERENCE

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I. Accessibility and Occupation

The reports given at this Conference show that every part of the three areas represented in Mesopotamia, Persia, and Kurdistan is accessible for a wise and tactful presentation of the Gospel message, with the exception of a part of Kurdistan which is closed to travel on account of present political conditions.

Even the shrine city of Meshed in north-east Persia has a flourishing mission station with a large group of converts from Islam, and the town of Nejef in Mesopotamia, the religious centre of the Shiah sect has been repeatedly visited by missionaries. Not only are these areas accessible, but groups of Moslem converts in many parts of Persia form a nucleus for the future Church of Christ in that land. Special meetings for Moslems are now conducted by evangelists and ordained preachers who are themselves converts from Islam.

The growing desire for education for girls as well as for boys is bringing into our mission schools, and opening doors into the homes of, an increasing number of young people who may be won for Christ now.

Large numbers of young men, because of contact with Western education and civilization, have received a changed view of life. Many are losing their faith in their own religion and finding nothing better are in danger of drifting into infidelity. The benefits of a Y. M. C. A. or its equivalent would make a strong appeal to them and the unusual opportunities in a large centre like Baghdad should receive the earnest consideration of that organization.

The spirit of freedom and progress has entered the hareem and women are now discussing national issues and are desirous of all the help their Western sisters can offer them.

Difficulties of travel and lack of safety have been among the

chief hindrances in itinerating work, but these hindrances have been removed in a remarkable way in many parts of these areas.

The rise and growth of new sects in Islam caused in many instances, we believe, by the enlightenment of the mind through the reading of the Scriptures and by the consequent dissatisfaction with orthodox Islam, compel Moslems to re-examine the fundamental doctrines of their faith and lead to more freedom of thought and increased opportunities to present the claims of Christ.

It is worthy of note that in addition to the sects of Islam there are found in Mesopotamia about 15,000 Yezidis and in Baghdad about 60,000 Jews who are accessible and friendly but for whom no work is being done because of the lack of an adequate mission force.

For the occupation of these areas, mission stations have been opened in many of the important centres except in Kurdistan, where political conditions do not permit work at present. But these stations are inadequately manned to use the opportunities now open to them. The Meshed Station responsible for a population of three million and located on the border of Afghanistan, has a force of only eight missionaries. The large district of Mazandaran, north of Meshed, with a population of one million is entirely unoccupied. The large strip of territory south of Shiraz between the 25th and 29th degrees of latitude is also without any form of mission work although Persia is one of the most accessible of Moslem fields.

Our problem to-day is not that of inaccessibility, but one of distribution of workers and means available for the most effective service and of speedily occupying the regions hitherto unreached.

II. Evangelization and the Church

This conference accepts in general the principles of the findings of the Jerusalem Conference on these subjects. We recognize the part that has been played throughout the centuries by the ancient Churches in this area,—their patience in suffering and their faithfulness to the name of the Lord Jesus Christ,

and pray that they may accept their responsibility for the evangelization of their Moslem neighbours.

We would call especial attention to section 6 of the Findings of the Jerusalem Conference on the subject of the Church, as follows:

"In the case of nascent Churches of converts from Islam we find that the new Christians should be associated with the missionaries from the first in matters concerning extension, management, and finance, in order that the native Church may be prepared from the outset, to become self-extending, self-governing, and self-supporting at the earliest possible date."

III. Christian Education and Leadership

1. Christian Education.

This Conference thoroughly agrees with the Jerusalem Conference that Christian Education constitutes one of the strongest methods of approach to the Moslem world. The first real contacts with Moslem families is often made through the medium of the school; and by making these Christian schools to be superior to the non-Christian schools in the community, respect and good will is as a rule built up for the real and more vital work of missions among Moslems.

The fundamental aim of the Christian school is the evangelization of individuals, the promotion of the Church, the development in the student of Christian character, the raising up of efficient leaders for the Church and the enlightenment of a community or a country. Any school which fails to exert a strong and effective Christian influence upon its students has no reason for existence and no place in the missionary enterprise.

In the area represented by this Conference there is an open door and a fine opportunity to establish all grades of schools. In Persia, Moslems are availing themselves of the privileges of the Christian schools. In Iraq, where Government schools were recently opened, the Educational Department favours plans for the opening of various types of schools under the supervision of the United Mission in Mesopotamia.

Not only is the opportunity given in these days to open new schools and begin the work of Christian education on a large

scale but the need is equally great. In Iraq, for example, the Government cannot cope and will not be able to cope for a long time with the problem of education. These Government schools, at present, can receive only one-tenth of those who would or should attend.

All grades of educational work should be undertaken. In the primary schools the foundations of Christian character are laid and the right bent is given to a child. This will also have its effect in the schools that go beyond the elementary grades. It will be a valuable asset in bringing about an environment of Christian influence.

Secondary or high schools constitute the centre of the educational system. In these schools the real leaders for the Church and the state are developed. Such schools should increasingly be founded, especially in Iraq, where only four of such schools exist. In these schools young men can be influenced at a time when they are making life-decisions and fixing personal habits and social attitudes.

Of special importance is the education of girls. This is one of the greatest needs, is far-reaching in its influence and one which is much neglected by the national schools.

Then, too, higher education is needed and there is a place for it. As there is a Christian College in Constantinople and another is shortly to be opened in Persia, and inasmuch as there is a university in Egypt and another in Syria, so there is now an open door in Mesopotamia for the founding of a school of higher education. If Christianity is to become a real force in Iraq in the years to come, the Christian people must plan, and that in the near future, for such an institution.

Moreover, the present tendency among Moslems as they come in touch with Western things is toward infidelity and materialism, and this is, therefore, an added reason why Christian education should have an exceedingly large place in the missionary enterprise.

2. Development of Leadership.

For an aggressive and efficient Church, a growing Church, and for the promotion of Christianity it is absolutely necessary that

there should be trained leaders. In the training of missionaries in these days of modern methods and efficiency it is essential to study not only the language of the country but also Islamics.

To get an increase of native workers—workers who are able to win men and women for Christ and do Christian work of the highest type,—it is necessary, too, to have such workers trained either in special courses in connection with the regular mission schools, or in schools created separately for that purpose.

IV. Christian Literature

1. The Conference heartily endorses the findings of the Jerusalem Conference and calls special attention to that section which details specific approved methods of distribution. The sense of the Conference is that we are failing in the distribution even more than in the production phase of this work. To overcome this weakness it was repeatedly emphasized that the missionaries must familiarize themselves with the literature available, and constantly press the work of distribution.

2. We raise the question as to whether the time is not ripe in the fields we represent to begin using the newspaper for the spreading of the Gospel message.

V. Medical Work

1. Recognizing that the medical work is an integral part of the missionary enterprise, and that its object is to make Christ known as Saviour and Lord, we endorse the Findings of the Jerusalem Conference in regard to the great value of this work in the presentation of the Gospel.

2. This Conference would make several recommendations in regard to the medical work in Iraq and Persia. These will come under two heads, in view of the different conditions in the two countries.

A. *IRAQ*

(a) In view of the unmet needs of the people in the villages and of the rather large Government medical

establishments in the cities, we feel that the primary call for medical work is for itinerary work in the villages, with co-operation in the work of the established hospitals as opportunity offers.

(b) We strongly recommend that work among women and children should be undertaken by women doctors. At present there are none in Iraq, and it is urged that this would break down barriers at present impassable.

(c) To carry on this work for women and children, and general welfare work, provision should be made for the training and supply of visiting nurses.

(d) In Iraq the Government has established medical work in so far as there are hospitals with all modern appliances and nearly 1,600 beds. It is however admitted that this is inadequate to meet the widespread need. There is every reason to believe that missionary co-operation would be welcomed to supplement this work. Further, in view of changes in the present situation, it is anticipated that need for medical personnel will increase.

(e) All the work should be accompanied by definite and sustained evangelistic work.

B. *PERSIA*

(a) In view of the lack of hospitals in Persia, and the difficulty of reaching the cities where medical work is carried on, we recommend that the present Mission Hospitals be strengthened so that the hard-worked staff may not have to turn away the needy and may have opportunity or time for their spiritual work.

(b) Some cities now unoccupied call for the establishment of medical work with evangelistic work.

(c) Such reinforcement should lead to increased itineration.

(d) The training of native doctors and nurses is distinctly a phase of the missionary doctor's work in Persia.

(e) Systematic and persistent presentation and follow-up of the medical work with the Gospel is a most important feature of the medical work and should be put into effect before further expansion is undertaken.

VI. Social Work

1. We recognize that the Gospel is intended to meet all phases of human need. In view, however, of the restrictions on the freedom of women, and in view of entrenched social evils sanctioned by custom, we feel that not all the forms of social work recommended in the Jerusalem Conference Findings can yet be undertaken. But God, in His Providence, has given openings that should be entered.

2. Among the forms of work that should be undertaken are the following:—

(a) Work for women. This is possible in different degrees in the different parts of our field. The Christian home gives a universal approach to the solution of this problem. In addition to this influence, societies for the discussion of social questions and women's problems, societies for social service, and girls' schools afford other openings for social work.

(b) Work should be undertaken for the neglected classes. Orphans, homeless women, and other unfortunate people should have a place in the work of the missions as a clear proof of the regenerating power of our Lord. The form would need to be adapted to the local situation, but definite provision should be made.

(c) Reading rooms, and meeting places under Christian influence would meet a need of the young men, and be a source of contact likely to be fruitful for the Gospel enterprise.

(d) The full use of the missionary institutions, the schools and hospitals, is in itself one of the greatest forces available for the social work of the missions.

VII. Co-operation

The Conference considered the recommendation of the Jerusalem Conference as to the formation of a Missionary Council including all missionary lands from Morocco to Afghanistan. It was felt that at present such co-operation on the part of Iraq, Persia, and East Arabia is impractical for two reasons:

1. The geographical conditions are such as to make the difficulty and expense of travel prohibitive, and

2. The problems of the Near East and Middle East, as we may call it, differ in many respects.

We would, therefore, favour the formation of a Middle East Conference to represent the various Christian agencies in Iraq, Persia, and Arabia.

To this end the Conference appoints one representative each from the Mesopotamia and North Persia Missions, to correspond with the missions in South Persia, and East Arabia with a view to the formation of such a council as follows: Rev. James Cantine of Baghdad, Rev. H. C. Schuler of Tehran, and Rev. C. R. Pittman of Tabriz.

Conference Members

Benz, Miss Lauretta, American Mission, Kermanshah, Persia.
Cantine, Rev. James, American Mission, Baghdad, Iraq.
Cantine, Mrs., American Mission, Baghdad, Iraq.
Cumberland, Rev. R. C., American Mission, Mosul, Iraq.
Edwards, Rev. A. G., American Mission, Mosul, Iraq.
Edwards, Mrs., American Mission, Mosul, Iraq.
Elder, Rev. John, American Mission, Kermanshah, Persia.
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Willoughby, Rev. J. Wallace, American Mission, Mosul, Iraq.
Wiseman, Squadron Ldr. P. J., R. A. F., Hinaidi, Baghdad, Iraq.
Zwemer, Rev. S. M., D.D., Cairo, Egypt.
Zwemer, Mrs., Cairo, Egypt.

APPENDIX

SYLLABUS OF QUESTIONS

Selections were made from this Syllabus to serve as the basis for most of the discussions of the Conferences held in Northern Africa and Western Asia by the Chairman of the International Missionary Council.

Foreword

This Syllabus is to be regarded as suggestive. Many questions vitally important in one section of the Near East, or of North Africa, are not applicable to another section. Manifestly time available at the Conferences did not permit a full discussion of all the topics given. It was vital, therefore, to make rigid selection of the most important topics and to carry the discussion of those forward to the point of conclusive thinking. Each Conference, through its Business Committee, made its own selection of the questions of the Syllabus, which questions then served as the basis for the discussions at that particular Conference.

I. The Present Situation in the Area of this Conference

1. What political changes have taken place in the last decade and how do these affect the missionary situation? What are the political disabilities that a convert from Islam incurs at present? What are incurred by an Oriental Christian? Is Christianity regarded by the people as favourable or unfavourable to their political aspirations?

2. What changes along religious lines are noticeable within the last ten years? Are Moslems as devoted as formerly to fasts, pilgrimages, prayers? Is there an approach to Christianity, or is there only apathy toward all religion? Is the religious emphasis undergoing a change in any direction?

3. What is the philosophical content of Islam to-day? What line of defence is now followed in combating Christianity? Does the mystical movement have an increasing or decreasing influence in Moslem thought and life? What influence does Western materialism have upon the thought life of Islam at present?

4. Point out any striking changes in recent times: (1) in moral tendencies, (2) in economic conditions. How do these affect Islam and Christian missionary effort? Is the cost of living affecting missionary workers, foreign or native? Are any objectionable customs originally due to Islam fastening themselves upon the social life of the country, and what is the attitude of Christian communities to these?

5. What are the general benefits or disadvantages accruing to missionary work because of the existing political situation or governmental policy? in the holding of property (whether by foreigners or by natives)? in freedom in missionary work? in the safety of converts? What policy would conduce to a better understanding between missions and government officials?

II. The Christian Message

1. Are there elements in the Moslem religion which seem to be genuinely prized as a religious help and consolation? If so, what are they? What attitude should the Christian missionary take toward these?

2. In what respect do Moslems show dissatisfaction with their own faith? Does the situation create any special opportunity for missionary effort?

3. What do you consider to be the chief moral, intellectual, and social hindrances in the way of a full acceptance of Christianity? Are these hindrances becoming greater or are they lessening?

4. How would you characterize the chief types of Moslems to be dealt with? How do their characteristics affect missionary methods and the missionary message?

5. What do you regard as some of the most important conditions of an effective presentation of Christianity to Moslems: as to special truth to be emphasized? terminology to be used? spirit and manner? methods to be used? language and vocabulary?

III. Evangelization

1. With our present forces how can we ensure a wider and more fruitful effort to influence the people of this field to accept Christ and His Way of life: (1) in the large cities? (2) in the villages and towns?

2. How may we discover, develop, and utilize the evangelistic gift, and thus multiply the number of capable evangelists?

3. What are the requirements for baptism in each Christian communion or body represented in this area? What preparation or training is required from Moslem converts before they are admitted to the Church?

4. How serious and real is the problem of a livelihood in the case of Moslem converts? What should the missionaries' attitude be? How can any ministry to the material needs of converts be safeguarded from abuse? Is there place for developing industrial work to meet this need? How can Moslem converts be guaranteed a sympathetic reception into the social and ecclesiastical life of the native Protestant Churches or of the Oriental Churches? What special provision should be made for maintaining and developing the spiritual life of young converts from Islam?

5. How may converts from Islam be used most effectively in other missionary effort? What special training should they have to make their efforts most effective? To what extent should voluntary service be expected and secured?

6. Should there be separate Churches for converts from Moslems? Can native evangelists be used for reaching Moslems to any large extent before such Churches are organized?

7. What changes are demanded by opinion of the Christians on the field or by the missionary's interpretation of prevailing conditions and requirements, to constitute a Church more suitable to the Moslem convert?

8. Give other suggestions for the improvement of prevailing evangelistic methods.

IV. The Christian Churches

1. Characterize the influence and attitude of the Oriental Churches in respect to the evangelization of Moslems.

2. Characterize the relationship which should exist between the missionary forces and the Oriental Churches with reference to the evangelization of non-Christians.

3. Characterize the influence and attitude of the Reformed or Evangelical Churches in respect to the evangelization of Moslems.

4. Is the tendency of Christianity in the direction of (1) the development of one nation-wide Church, (2) the maintenance of several independent Churches, or (3) a federation of Churches?

5. Are there considerations in favour of intercommunion among the Churches?

6. What are the principal encouragements and difficulties in the way of a great advance in self-support in the Church and what bearing has the relation between the Mission and the Church upon the problem of self-support?

7. Is the Church of the area truly missionary? If not, how may the spirit be developed and maintained?

V. Christian Leadership

1. How can more young men and women of ability be discovered, enlisted, and trained for the leadership of the Christian forces? How hold them for life?

2. What additional or improved facilities are most needed for training those who are to work among the less educated classes? Among the official classes? Among students?

3. What can be done to develop a leadership which is truly indigenous as contrasted with being patterned after our Western ideas and too dependent on Western resources?

VI. Christian Education

1. What are the aims to which most prominence should be given in our educational missionary work?

2. What facts and tendencies in government education do you consider most significant from the point of view of missionary education? What principles should govern our relation to government education? To what extent should the missionary educational programme be modified to meet the new governmental policy?

3. What measures or plans are necessary to ensure the higher efficiency of the Christian educational work from a technical or pedagogical point of view, that is, from the point of view of the science of teaching?

4. What are the greatest weaknesses in our educational work from the point of view of its religious results, and how can they best be overcome? How make the Christian educational institutions evangelistic agencies under the new conditions? How far is a Christian college justified in making Bible study and attendance on religious services purely voluntary?

5. What are the advantages and disadvantages of all the Missions in this area uniting in university-college work? Of the different plans of union effort in higher educational work, which one is preferable for this area and why?

6. How many *bona fide* Christian university-colleges are required in this area in the near future, and why? Where should they be located?

7. How can a really high standard of theological education be attained? By closer affiliation of existing schools, or by what other means?

8. What share have the people of the country in the support and control of the higher educational missionary work of this area, and what is the policy to augment their share?

9. Is there a well thought-out and generally accepted missionary educational policy for this field?

10. Should there be a Central Committee of Missionary Education to consider the whole educational problem in the country, to decide what the different Missions can do in combination to promote education, and to make representations to Government?

11. Mention the advantages or disadvantages of the plan of a director

of missionary education for the Missions in a given area. Indicate the functions of such a leader. What are the relative advantages of making this a denominational or an interdenominational arrangement?

12. How can the committees and workers who are dealing with missionary educational work be related most helpfully to the Missionary Educational Associations?

VII. Christian Literature

1. Does the survey completed in 1922 under the title "Christian Literature in Moslem Lands" adequately set forth the situation within this area? If not, in what respect does it need correction or supplementing?

2. In this area what Christian literature is most urgently needed: (1) for Christians? (2) for the educated Moslems? (3) for the less educated Moslems?

3. What can be done to raise up able Christian writers, both among Christians of the country and among the missionaries? To what extent would setting apart men for specified pieces of work for a limited time meet the case?

4. What can be done to ensure a wider and more effective use of the best literature already in existence?

5. What parts of the Scriptures have proved most effective in the work of evangelizing non-Christians?

6. What additional versions or revisions of the Scriptures are most urgently needed?

7. In what directions is closer co-operation desirable in the literature work of the different Missions of this area?

8. To what extent can work in Christian Literature within this area be related with profit to that of adjoining areas? Discuss the findings of the survey mentioned *sub* 1, above.

VIII. Medical Work

1. What special missionary service may medical work render in this area and how may the efficiency of existing work be increased?

2. How can hospital work, dispensary work, and itineration be best related to each other, and to what extent should each be developed?

3. How may the medical institutions and work of different missions be best correlated? Has any comprehensive plan of medical work for the entire area been worked out?

4. What peculiar problems or opportunities are presented by the present position and condition of women in Islam for developing medical work?

5. Is there any call for joining to medical work training departments for the training of doctors, druggists, nurses, and midwives? Would such training be practicable?

6. How may the existing medical work be related more effectively to evangelistic work so as to conserve the opportunities it develops but cannot fully exhaust?

7. How may indigenous medical agents and agencies be related to the missionary programme?

IX. The Occupation of the Field

1. In what parts of the field are there no foreign missionary forces, or practically none? What language areas, what social strata, what special classes, what religions are still virtually untouched? What is their importance?

2. Why are these sections or classes untouched by missionaries?

3. Are the present missionary forces being used to the best advantage? If not, how could they be more advantageously used? What, if any, redistribution of forces is desirable? In particular, what can be done to ensure that the missionary forces take a stronger hold upon the community and lead to more decisive acceptance of Christ and His way of life?

4. Which method or methods of work, if developed, would lead most rapidly and safely to the occupation of the field? At the present time what type or phase of work should receive chief emphasis in the field? Is there need of a shifting of emphasis, and if so, why?

5. Have the Christian forces in this area framed a clear and definite plan for its missionary occupation, and are new missionaries placed with reference to carrying out such a plan?

6. Is there any part of the field in which the missionary body should surrender primary responsibility? Is there any part in which the evangelical Churches organized among the people should take the primary responsibility for certain forms of work or for reaching certain classes of the community? If so, what forms or classes?

7. What should constitute an adequate foreign missionary force for this area? In other words, when could it be said that no further increase of the missionary force is needed? In answering these questions, the types of missionary work should be kept in mind as well as the matter of general occupation.

8. Is it desirable to make a scientific or thorough united survey of this field at the present time? If so, what is the most practical plan to accomplish the task? What would you say as to the wisdom of a periodical review of the field (say, every ten years) by representatives of the Missions at work on the field, to ensure the best distribution of the forces with reference to the better occupation of the field?

X. The Training and Efficiency of Missionaries

1. What special preparation should missionaries coming out to work in this field at the present time receive before leaving the home lands? What would you suggest as to the desirability of studying the languages and religions at home? Also, as to studying phonetics at home?

2. In what respects, if any, can better provision be made for the guidance and oversight of new missionaries during the first year or two on the field?

3. Do you favour union language-schools for new missionaries in this area? If so, why? How many such schools are required, and where? What is necessary to ensure their highest success?

4. If such schools are established, should they teach anything besides language? If so, what?

5. Would it be desirable in such a school or otherwise to provide for older missionaries special courses for advanced study in the language, literature, and religions of the country?

6. How may we safeguard the time and energy of the missionary so that these may be expended in the work for which he was especially prepared?

7. What recommendation should be made, and what assistance given for the most profitable use of the first furlough of the missionary?

8. Should the plan of having "short service" missionaries be encouraged?

XI. Spiritual Dynamic

1. What encouragements are there to the belief that a spiritual quickening in this area may be expected? How may this awakening be realized more fully and comprehensively in all departments of the Christian missionary movement? To what extent are the conditions of abiding spiritual power being fulfilled in the lives of missionaries, native workers, and converts? What outstanding hindrances to spiritual quickening exist?

2. In what definite way may the supporters of missions at the Home Base aid most intelligently and successfully in ushering in these desirable experiences of spiritual power?

3. How can the Christian gospel of life presented to Moslems be made to convey a more definite impression of the reality of God's being and presence?

XII. Co-operation between Missions

1. How far is the principle of comity being observed in this area in such matters as the occupation of the field, overlapping, church discipline, attitude toward dismissed agents, scale of salaries, etc.? In what respects should this principle be extended? By what means can effect be given to the desires of different Missions as to the observance of the principles of comity?

2. In what respects is a closer co-operation between different Missions in this area desirable?

3. Does satisfactory provision exist for the proper correlation of missionary activities: (1) among missionaries in a given station? (2) between different phases of work in the same Mission? (3) between different Missions in this entire area?

4. Have you a co-operative or federal council of the Missions working in this area? To what extent has it been used and with what results? Wherein should it be improved? What part have the native Christians on this council? Of the various plans of this kind in operation in different mission fields, which one do you deem most helpful? If there is no such agency, should there be established a closer union of the Missions in this area: and if so, should it be organic, federative, or co-operative? How shall it be brought about?

5. In what ways may a close and mutually helpful relation be established between the International Missionary Council and the missionaries and native Christian leaders?

6. Are there facts or considerations in connection with your field, or other matters of importance, which you desire to have brought to the attention of the Missionary Societies and the home constituency? What are the great and important needs which should be met by the home Church?

7. In the light of the discussion of these questions, what points are there on which action should be taken by the bodies concerned in the field itself?

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